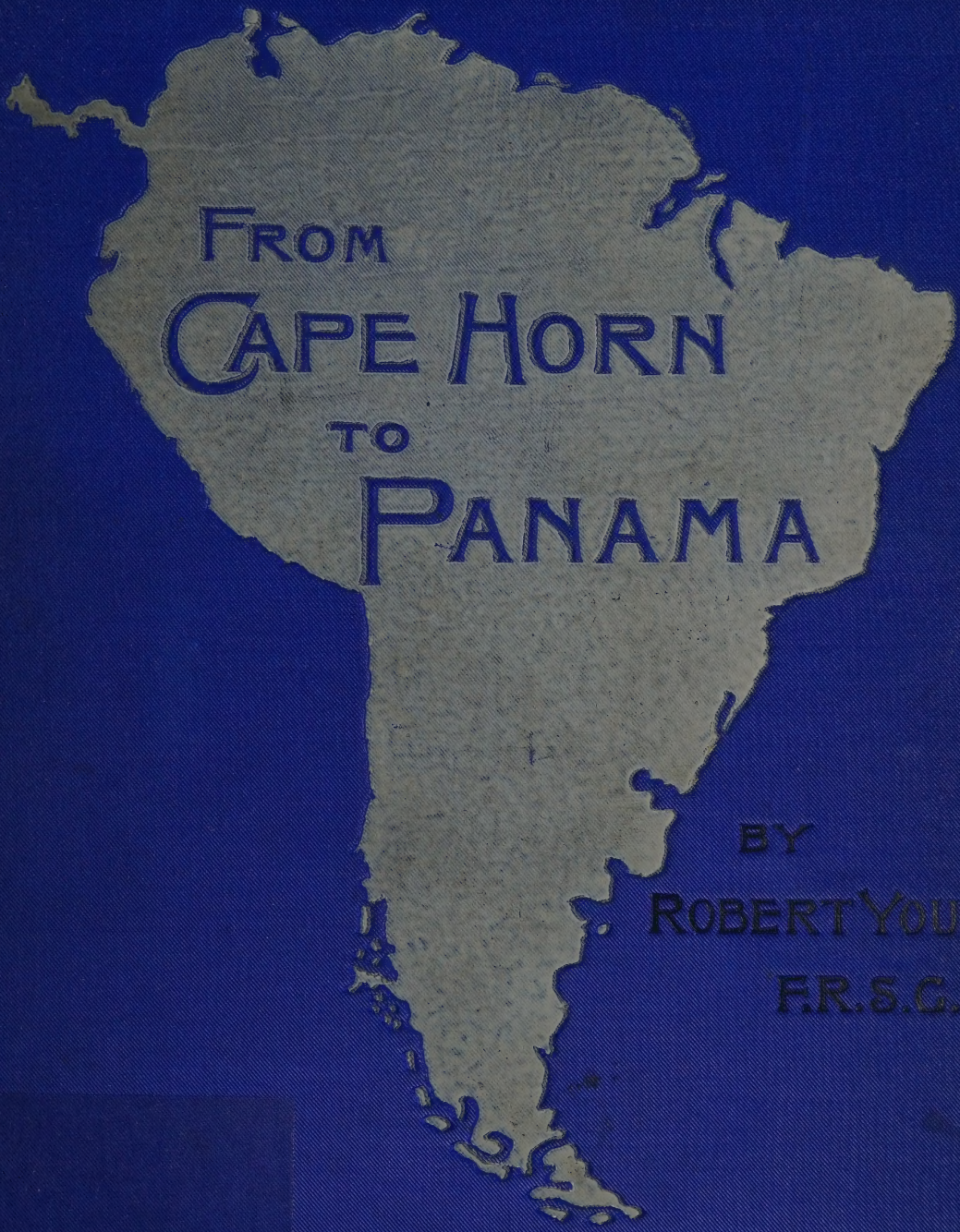

FROM CAPE HORN TO PANAMA

BY

ROBERT YOUNG

F.R.S.G.S.

SOUTH AMERICAN MISSIONARY SOCIETY

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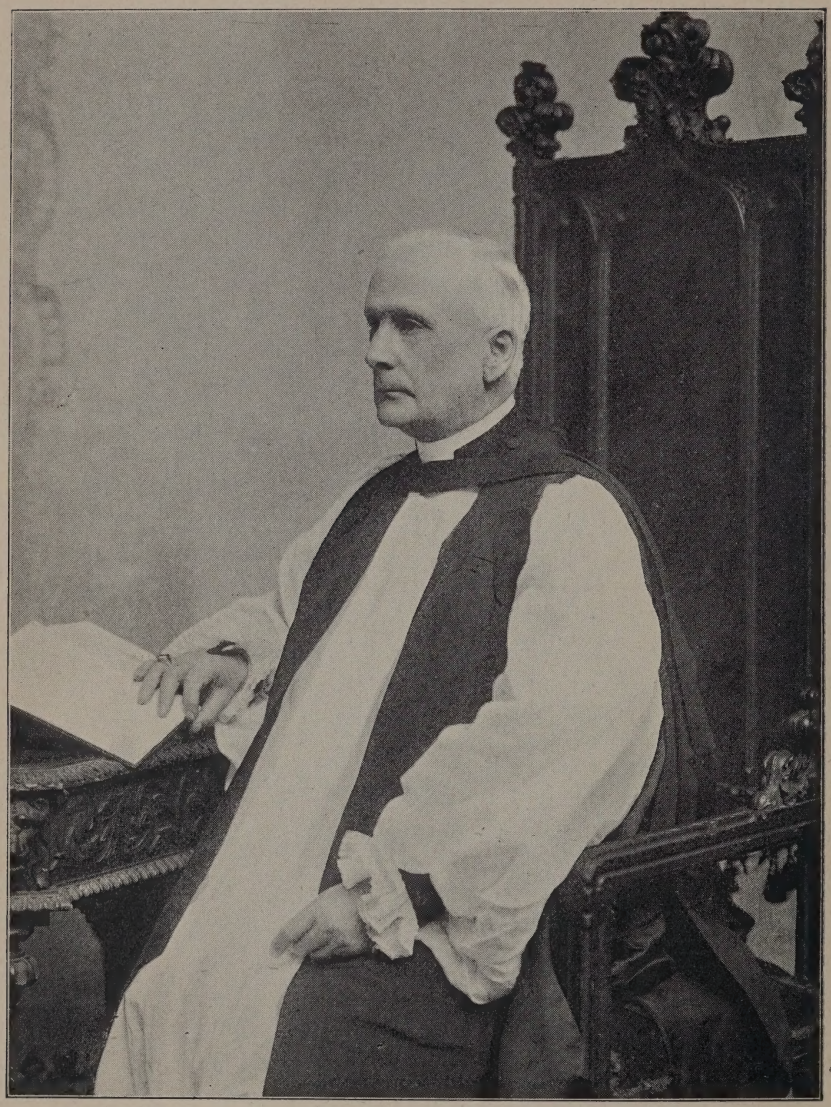

THE RIGHT REV. BISHOP STIRLING, D.D.
Bishop of the Falkland Islands.

FROM CAPE HORN TO PANAMA

A NARRATIVE OF MISSIONARY ENTERPRISE AMONG THE NEGLECTED RACES OF SOUTH AMERICA, BY THE SOUTH AMERICAN MISSIONARY SOCIETY

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By

ROBERT YOUNG, F.R.S.G.S.

Author of "Light in Lands of Darkness," "Success of Christian Missions," "Trophies from African Heathenism," etc.

WITH MAPS AND ILLUSTRATIONS

SOUTH AMERICAN MISSIONARY SOCIETY
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To
the
Family
and other
Relatives of
Allen Gardiner,
the Founder of the
South American Missions,
whose strong faith, Missionary
enthusiasm, and heroic endurance
in the face of manifold disappoint-
ments, trials, and sufferings,
have been, and still are,
an inspiring motive
to exertion to
all who seek
to advance
the King-
dom of
Christ.

Prefatory Note

In the year 1895, the author wrote a series of articles in *The Mission World* under the general title of "The Land of Fire," giving the pathetic history of the Fuégian or Patagonian Mission, begun by Captain Allen F. Gardiner. These articles, which excited a good deal of interest at the time, form the substance of the following volume. At the request of the Committee of the South American Missionary Society, the whole has been carefully revised, extended, brought up to date, and cast into the form of a book. Any value attaching to it is due mainly to the remarkable events it records. The author's work has been for the most part a reproduction of the story, so well told by the Revs. G. P. Despard, B.A., J. W. Marsh, M.A., W. H. Stirling, D.D., and others, along with gleanings from the Society's Reports and Magazine; a story which, in some of its features, is without a parallel in the annals of Christian Missions.

It is hoped that this narrative will conduce, by the Divine blessing, to the awakening of a more general and lively interest in the long neglected races of the South American Continent, for whose temporal and eternal welfare the Society has laboured, and is labouring, with unflagging zeal and marked success. The words of Bishop Horne in his Commentary on the Psalms may with advantage be adapted: "If any one derive half the pleasure from the reading of this book that the narrator has experienced in collecting and arranging the materials, the labour has sufficient recompense."

R. Y.

2, Merchiston Place, Edinburgh.
February, 1900.

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Chapter I

INTRODUCTORY

CAPTAIN ALLEN F. GARDINER

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."—ROM. iv. 20.

AS the Missions here to be passed under review will ever be honourably associated with the name of Captain Allen Francis Gardiner, R.N., the Christian hero and martyr, a few of the more outstanding incidents in his eventful life may at the outset be furnished.

It was on the 28th day of the leafy month of June, 1794, at Basildon, Berks, where his parents were temporarily residing during the erection of the family mansion of Coombe Lodge, in the county of Oxford, that Captain Gardiner was born. The anxious parents had then no idea of the hardships, and trials, and honours that were in store for this infant of theirs. Still less did it enter into their minds that the destinies of an entire Continent were to be blessedly affected by his life and death. Yet such was the case. And in the successive steps by which these results were to be brought about, the history of the Church of Christ affords no more striking illustration of how God in His wonder-working providence leads the blind by a way that they know not.

While yet a mere child, it is said, young Gardiner exercised his ingenuity in drawing plans for cutting the French fleet out of Rochelle harbour. Some time afterwards he copied a small vocabulary out of Mungo Park's Travels with the idea that it might one day be serviceable to him. And "on one occasion he was found asleep on the floor when he ought to have been in bed, giving as his reason, when aroused, that it was his intention to travel all over the world, and that he wished to accustom himself to hardships." Such being the bent of

the boy's mind, it was only what might have been expected that he should have chosen the Navy as his profession.

Entering the Naval College at Portsmouth on 13th February, 1808, Sir George Grey being then Commissioner of the Dockyard, he remained there two years. His first experience at sea, as a youth of sixteen, was as a volunteer in the *Fortune*. A year later he was transferred to the *Phœbe*, in which he served as midshipman until 1814, when, having distinguished himself in the action between that ship and the *Essex*, off Valparaiso, he was selected as one of the officers to be put in charge of the prize, and was sent home in the *Essex* as acting-lieutenant. Thereafter he served successively in the *Ganymede*, in the *Leander*, and in the *Dauntless*, in which last vessel Madras, Penang, Malacca, Singapore, Macao, Trincomalee, Port Jackson, Chili, and Peru were visited. Returning to China, and touching on the way at the Marquesas and Tahiti, he passed on to Sydney, from which the vessel sailed *viâ* the Cape of Good Hope to England.

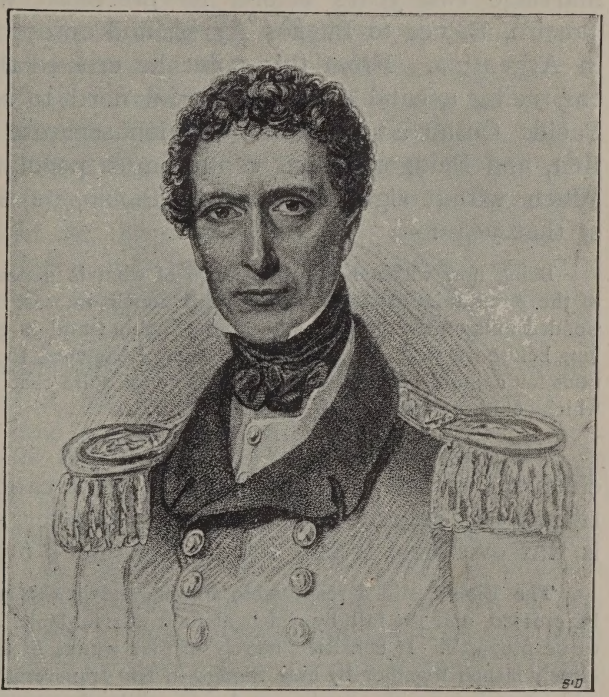
It was while serving in the *Dauntless* that he experienced the great change, and so thorough was it that, from that time onwards to the close of his earthly existence, the glory of God in the salvation of the souls of men was his supreme ambition.

Captain Gardiner had about this time serious thoughts of entering the Christian ministry, but after correspondence with the then Bishop of Gloucester he decided, in accordance with St. Paul's words, that it was better to "abide in the same calling wherein he was called."

After his marriage in 1823, Captain Gardiner lived successively at Maidenhead, Clifton, Southsea, Reading, and in the neighbourhood of Droxford. During the years spent at these places, and while engaged to a limited extent in the active duties of his profession, in the course of which he had been raised to the position of Commander, five children were born to him. Seven years thereafter, owing to Mrs. Gardiner's failing health, it became necessary for them to remove to the Isle of Wight, when not long after she died, full of hope and peace.

Captain Gardiner now decided to abandon the Navy and devote himself to the furtherance of the Gospel as a missionary pioneer, his fortune, as well as his energies, being consecrated to that great work.

With this view he proceeded to South Africa, where at the port of Durban he commenced the first mission station in Natal. As mentioned by the late Hon. Charles Brownlee, the site now occupied by that thriving town was previously a jungle, one small store only having been erected at the Point. On the Berea Hill, a suburb now covered for two or three miles with beautiful villas and gardens, Captain Gardiner provided for himself a small two-roomed wattle and daub hut. For a period of three years he was engaged in learning the language and in exploring the country as far even as Zululand, when the breaking out of hostilities between the Zulus and the Boers compelled him to quit the field.



CAPTAIN ALLEN F. GARDINER.

Gardiner is next found on the coast of New Guinea, endeavouring to effect an entrance on that large heathen island. But the door there was closed against him, as it was also in the various islands of the Indian Archipelago, which were visited in succession, his project being strongly opposed alike by governors, magistrates, and natives. Thus baffled, he turned his steps in the direction of the Indians of the Pampas and Chili. In particular, he longed to do something for the warlike Araucanian tribes inhabiting the country lying between the Biobio at Concepcion and Valdivia. Until a few years since these tribes heroically maintained

their independence against the power of Spain and the armies of Chili. Yet were they sunk in pagan darkness. It was on the occasion of his visit to Chili in the *Dauntless* in 1822 that his sympathies for the aborigines of the South American Continent were first excited, and the interest then felt in them was only strengthened with the lapse of years. Accordingly, in 1838, having contracted a second marriage two years before, he proceeded with his family to Rio Janeiro, thence to Buenos Ayres, and across the Pampas to Mendoza in Argentina. From this point he crossed the Cordillera into Chili, embracing a band of country from north to south lying between the Pacific Ocean and the Andes, which separate it from Bolivia, Argentina, and Patagonia, and containing a population of about 2,530,000. When within sight of the river Biobio, he thus wrote in December of that year:—

> Being now within a short distance of what is generally reported as the territory of the Araucanian Indians, it was with much interest that we viewed the beautiful wooded hills on the opposite side of the Biobio ; and in the hope that it might not be long before we were located among them, I hastened to make the necessary preparations for a journey of inspection, in order to acquire that information for our guidance which could not otherwise be obtained. . . .

His first endeavour was to reach the nearest independent native chief of any note, who resided at a place called Piligen, distant about twenty-four miles. An impediment, however, stood in the way. How it was overcome is best told in Gardiner's own words:—

> The Biobio, still a respectable stream, and in this part exceedingly rapid, had to be crossed, and the raft, by which alone it was fordable, was adrift, and a new one had to be prepared. It consisted merely of four trunks of trees about eighteen feet long, closely lashed together by hide thongs to two transverse poles, one at each extremity, and when laden with ourselves and our saddles it was scarcely an inch, in the highest part, above the surface of the water. As a matter of precaution, I not only took off my shoes and stockings, but also my coat and waistcoat, a measure which seemed to be regarded by the rest of the party as by no means unnecessary ; for I had scarcely stepped upon the yielding raft when an inquiry was made whether I could swim or not. But the real novelty was the method of navigation. One of my horses, which was noted as an excellent swimmer, had not escaped observation by the way, and his powers were now to be tried in a most ludicrous manner. His tail was first smoothed out, and, the hair being doubled back, was firmly knotted to the end of the tow rope ; a naked lad then sprang upon his back, and in plunged the horse and his rider. By a simultaneous effort of those on the shore, the raft he was destined to tow was at the same instant

pushed off into deep water. Partly by swimming, partly by riding, now on one side, now on the other of the horse, firmly grasping throughout a lock of long hair always left for this purpose, the boy succeeded, by the aid of his heels, his hand, and his voice, in urging on the half-affrighted animal until he conveyed us to the opposite bank, where he was immediately disengaged, and the raft secured by the rope until we landed.

On the way to Piligen, which was duly reached, Gardiner was met by the Chief Corbalan, who escorted him to his house and showed much hospitality. He arranged with the neighbouring chiefs to assemble on the following day as many of their people as were at hand to welcome the arrival of the missionary. Forty-five men turned out, among whom were five inferior chiefs, who each presented him with a boiled fowl. Having explained his object in desiring to settle among them, they expressed themselves in a friendly way. With the chief's consent, he selected a spot for the mission within a short distance of the chief's residence. But it had no sooner been pointed out than Gardiner was given to understand that, notwithstanding what had been said before, he could not be allowed to remain. The risk of offending a large and warlike neighbouring tribe was the reason assigned. With great regret he took his leave of Corbalan, not without an earnest desire that the time might not be far distant when the day-spring from on high might visit these Araucanian Indian tribes. That day has happily dawned, as will be shown later on.

For the next two years Gardiner is engaged in fruitless attempts to accomplish his object. A journey to Arauco, a voyage to Valdivia and passage up the river Calle-Calle to Quinchilca, a visit to the Indians on Lake Ranco, then a long, tedious, fatiguing journey from Antilque to Cruces, and from Cruces Queule through a tangled jungle of bamboo—proceeding thereafter to Talca in the hope of crossing the Cordillera, in order to reach the Indian tribes residing on the eastern side, thence to Chiloe, in the belief that there were many Indians on the opposite side of the Cordillera, fronting Osorno and Chiloe. These various exploratory journeys, with their manifold dangers, anxieties, hardships, and numberless petty, but harassing annoyances, proved utterly barren in result, notwithstanding that he was furnished with passports and letters of introduction, and had interviews with apparently friendly chiefs and people.

It turned out that the difficulties met with in securing a settlement among the Indians were due mainly to the opposition of the Romish priests and friars, who sedulously prejudiced the natives against him. Abandoning all hope of reaching the Indian population, Captain Gardiner with deep regret—for he had felt greatly drawn to them—quitted the shores of Chili for

The Falkland Islands,[1]

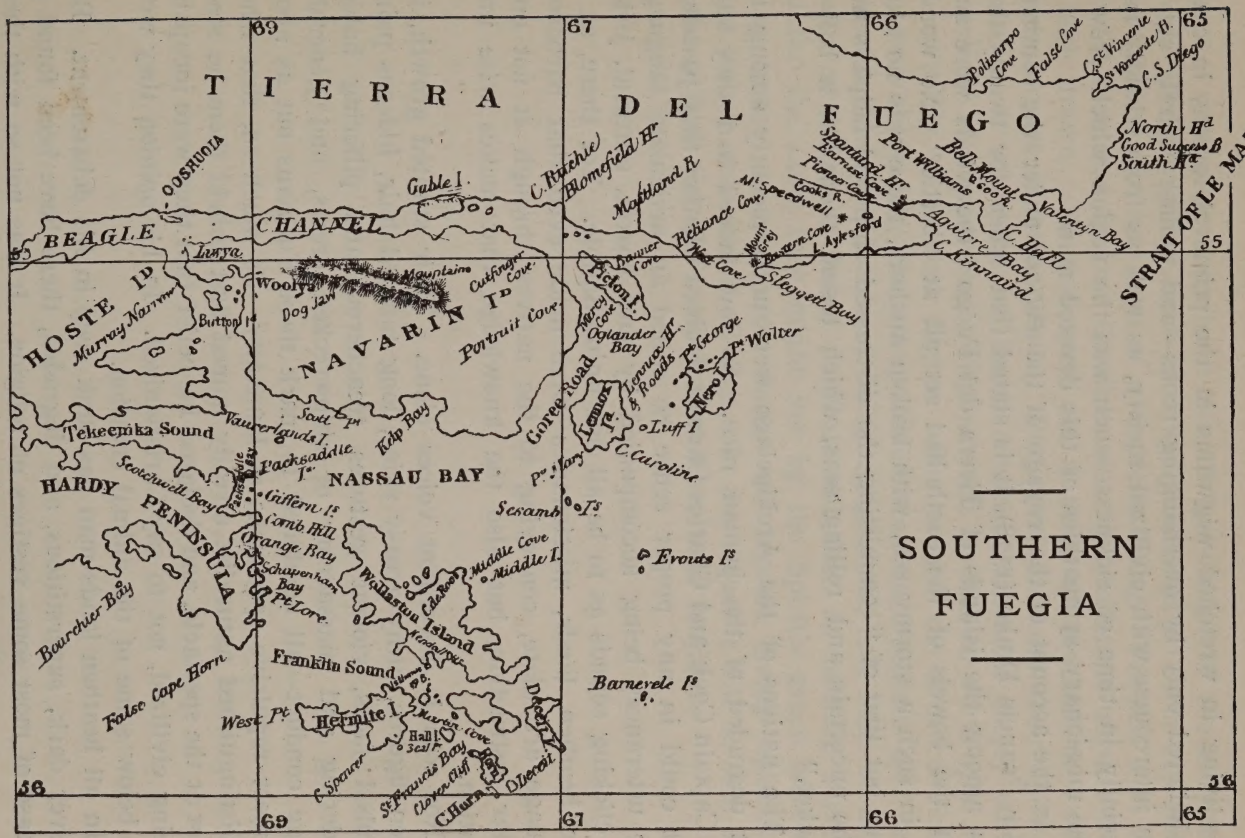
which, being under the British flag, seemed a likely place from which to operate on the Tierra del Fuégian territories. There, accordingly, in Berkeley Sound, he with his family anchored on 23rd December, 1841. A more treeless, cheerless, miserable place could hardly be imagined. It was simply a naval station, with a population of some five-and-twenty, mostly men, who were accommodated in a few scattered cottages, the best of the lot being dignified by the name of Government House!

Tierra del Fuégo.

The name Tierra del Fuégo was given to this region by the early Spanish navigators, from the appearance which the entire coast presented of recent volcanic action. This, however, was mere surmise on their part, there being, it is said, no evidence to bear out the supposition.

It is doubtful whether in any part of the world, not excepting even "dreary Labrador," a more uninviting region is to be found than the most southerly portion of the South American Continent, terminating at Cape Horn. In particular, the Tierra del Fuégian Archipelago, with its innumerable small islands, has been described as "a land of darkness, a country of gloom, a scene of wild desolation"—withal so bleak and cold and tempestuous—navigation, especially in stormy weather, so intricate and dangerous—islands and mainland alike so utterly destitute of the ordinary comforts of life—food supplies so uncertain and meagre in quantity—exposed as the natives are to so many and varied dangers and privations on land and

[1] Discovered by John Davis in 1522.


TIERRA DEL FUEGO
SOUTHERN FUEGIA
STRAIT OF LE MAIRE
BEAGLE CHANNEL
HOSTE Id
NAVARIN Id
HARDY PENINSULA
NASSAU BAY
Tekeemka Sound
Packsaddle Id
Woolya
Dog Jaw
Mountains
Cutfinger Cove
Portuit Cove
Button Id
Murray Narrows
Lapataia
Oosaruna
Gable I
C. Ritchie
Bloomfield Hr
Maxtland R
Reliance Cove
Speedwell
Cooks R.
Aykesford
Port Williams
Bell Mount
Aguirre Bay
C. Kinnaird
C. Hall
Valentyn Bay
North Hd
Good Success B
South Pt
C. S. Diego
Policarpo Cove
False Cove
C. St Vincente
St Vincente B.
Harrison Cove
Pleasure Cove
Mt Skyring
Mount Olivia
Eastern Cove
Bowles Cove
Wise Cove
Sleyyett Bay
Picton I
Mercy Cove
Oglander Bay
Lennox H
Roads
Pt George
Pt Walter
Navy I
Corree Road
Lennox Id
Luff I
C. Caroline
Pt Mary
Sesame Is
Evouts Is
Barnevele Is
Kelp Bay
Vauxerlgude I
Scotchwell Bay
Giffern Is
Comb Hill
Orange Bay
Schapenham Bay
Pt Torre
Bourchier Bay
False Cape Horn
Wollaston Island
Middle Cove
Middle I
Cable Road
Franklin Sound
Hermite I
West Pt
Murray Cove
Hall I
St Spencer
St Francis Bay
Clarence Cliff
C. Hurd
Dicerot
Dicerot I
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sea—living in wretched wigwams in the primeval forests, in caves, or sheltered only by overhanging rocks—and almost entirely cut off from intercourse with civilized society, as well as from friendly help, especially in time of sickness—such was the region which drew to it the missionary sympathies of this devoted man.

In the account of the voyage of the *Pelican* under the command of Sir Francis Drake (1578), it is stated that when for twenty-three days among the islands of Tierra del Fuégo "the winds were such as if the bowels of the earth had set all at libertie." No wonder that in such a stormy sea, with broken anchors, there was no alternative but that of "committing the distressed ship and helpless men to the uncertain and rolling seas, which tossed them like a ball on a racket."

The natives of the Archipelago were until recently among the most degraded of the human race. So low indeed had they sunk that Captain Cook and Charles Darwin doubted whether they possessed what could in any proper sense be called an articulate language, their utterances being accompanied by such hoarse, guttural, jerky, and clicking sounds as to be all but unintelligible. Yet there, as in other heathen lands, missionaries have made even that barbarous language articulate, conveying to the natives through it not only secular instruction, but also the knowledge that makes wise unto salvation.

Nor was it discordant voices alone. Their stunted growth, ill-shapen figures, filthy greasy skins, long tangled hair, hideous paint-bedaubed faces, violent gestures, treacherous and pilfering habits, plundering and massacring of shipwrecked crews, and generally savage conduct—all combined to mark these Fuégians out as about the most repulsive specimens of humanity. So much so, that when the distinguished naturalist already named first beheld them he stood aghast at the spectacle, and declared his belief that they were incapable of being civilized, not to say Christianized. In his opinion they were even below some of the animal creation.

In all heathen lands man has sunk deep in his debasement. But however dark, superstitious, and degraded, there have been found in the case of most some vestiges of religion. It was not so with these

Fuégians, who seemed to have lost all knowledge of the very idea of God. Their language, such as it was, contained no term expressive of the existence in any form of a Supreme Being. Yet was it to this degraded race that Captain Gardiner was by irresistible impulse from on high drawn. He had seen not a little of heathenism among various peoples in other lands. But great as were their spiritual necessities, it was those of South America that most deeply stirred his feelings of compassion. The material he had to work upon was raw certainly to the last degree. But he had the firm conviction that, notwithstanding their deep debasement, the Fuégians and Patagonians had minds capable of being enlightened, and souls of being saved, and hearts of being purified, and that, as nothing was too hard for the Lord, they might yet by the Spirit's grace have the Divine image stamped upon them, and become living epistles of Christ, known and read of all men. In the sequel it will be seen how far the gallant Captain's convictions have been realized.

Chapter II

HOPE DEFERRED, NOT LOST

"I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God."—Isa. xlix. 4.

SUCH was the Patagonian Society's motto. It is also the title of the original history of the mission by the Rev. G. P. Despard, B.A., from which the information here furnished has been largely taken. As the narrative proceeds, its appropriateness will be abundantly apparent.

Having chartered a small sailing schooner, Captain Gardiner entered the Straits of Magellan in March, 1842. Failing to obtain the confidence of the natives on the north coast of Tierra del Fuégo, he anchored in Gregory Bay. Here again his faith was tried: for although the said bay was understood to be one of the principal resorts of the natives, none were anywhere visible, and the only result of a more extended search was the discovery at a distance of eight miles inland of traces of a recent encampment. Proceeding next to Oazy harbour, about twenty miles westward, a party of Indians made their appearance and encamped to the number of about one hundred. One of them, a native of Monte Video, had resided twelve years in the country, and through him Captain Gardiner was enabled to explain his object. He was informed in reply that he might remain and build where he thought proper. This permission was shortly afterwards confirmed by Wissale, the principal chief, who had been absent for some eight months on a trading expedition in the interior, and now joined the party already named with about an equal number of followers. Among the latter was a North American Indian, named Isaac, who had been living for some years among the Patagonians, and had mastered their language, such as it was. As

a medium of communication with the natives he proved of the greatest service.

Captain Gardiner was encouraged by the seemingly peaceable and friendly disposition of the chief and his people, and indulged the hope that his efforts to plant a Mission would be followed up by effective action on the part of the Church Missionary Society, or one of the other Missionary Societies. Accompanied by his family he made his way to England to urge the claims of this destitute field. His first approach was to the honoured Society just named. But, while warmly sympathizing with the object, the Committee of that Society, after earnest and careful consideration, came to the conclusion that they would not be justified in undertaking any additional responsibility, notwithstanding that Gardiner was prepared to guarantee the entire expense for the first three years, and £100 annually thereafter.

From none of the various sections of the Christian Church indeed did Gardiner receive encouragement. Each in turn, when applied to, pleaded inability to undertake a new mission. Moreover, a mission to such a people was at that time generally regarded as a forlorn hope. These discouragements, though doubtless keenly felt, seemed only to intensify the gallant officer's solicitude for the wretched objects for whose moral and spiritual welfare he yearned.

It was in these circumstances that the PATAGONIAN MISSIONARY SOCIETY, since named the SOUTH AMERICAN MISSIONARY SOCIETY, was founded in 1844, its headquarters at the outset being at Brighton, where Gardiner at the time resided. The Committee selected as their first catechist for Patagonia Mr. Robert Hunt, the master of an endowed school at Kendal. As there had already been a lengthened delay, it was thought better that Gardiner and Hunt should proceed forthwith to their field of labour, and trust to their being joined by an ordained clergyman so soon as the services of a suitable man could be secured.

Embarking in the brig *Rosalie*, the two Christian adventurers, in February, 1845, reached Oazy harbour "with three small huts—one for stores, one for cooking, and the third for sleeping; also with every necessary provision for their support for some months." Captain

Gardiner was hopeful that a mission established at this harbour might become a centre of operations, "embracing more immediately the most Southern Patagonian tribes, but comprehending and aiming to supply the spiritual wants of the entire native population, from the southernmost inhabited spot of the New World to the Rio Negro and the independent tribes beyond," which then scoured and devastated the Pampas of Buenos Ayres. From the moment of landing, however, their position and prospects were anything but comfortable and encouraging. Wissale paid them frequent visits. But a marked change was very soon observable in his conduct, due chiefly, they had only too good reason to believe, to the presence and influence of a deserter and desperate character of the name of Cruz. The cupidity and duplicity, the jealous disposition, and sullen, ungovernable temper, too, of the chief, aggravated by adverse circumstances in his condition and that of his people, made it increasingly doubtful whether the missionaries would be able to "hold the fort." Their lives seemed to hang by a very slender thread.

The difficulties of the situation were greatly increased by the arrival of Padre Domingo, an Indian by birth, and Romish priest from Fort Bulnes, who was making every effort to extend his influence and that of his Church among the Patagonians. The ground, too, on which it was proposed to establish the mission was claimed by the Chilian Government, with the prospect that it might in turn be wrested from them by that of Buenos Ayres. To all this was added the fact that the Patagonians were a migratory race, with no settled habits, being dependent chiefly on the produce of the chase. In other respects, the field was very unfavourable. It had the negative characteristics of being without habitations, without water, without trees, without mountains, supporting merely a few dwarf plants and shrubs.

In view of all these circumstances, the place was judged unsuitable for a Protestant Mission, and it was therefore decided, though with much reluctance, to abandon Patagonia for the present. Accordingly, taking advantage in the following month of the arrival of an English barque from Valparaiso, the missionaries returned to England.

Their return was a great disappointment to the supporters of

the mission. Some, even of the Committee, urged that the Society should be dissolved without further delay. But this proposal was overruled, in the belief that some other part of South America might afford greater facilities for commencing a mission.

As fuller information was desiderated previous to deciding in favour of any particular field, Captain Gardiner again volunteered his services. His offer was accepted; and Frederico Gonzalez, a young Spaniard, having been associated with him, the two sailed from Liverpool in the *Plata*, and reached Monte Video on 24th November, 1845. Finding on their arrival there that the original plan of traversing the country from Buenos Ayres to the Indian locations near the slopes of the Cordilleras could not be carried out, in consequence of the hostile feelings existing towards British subjects in the Argentine provinces, they proceeded by sea to Valparaiso.

Similar difficulties having presented themselves on the western side of the Continent, they again took ship northwards to the port of Cobija in Bolivia. Accompanied by a guide they set out for the interior by way of the Atacama desert, which extends for nearly three hundred miles, and in which for more than a third of the way no fresh water was to be found. Nothing, it was said, even in Arabia, could surpass it in sterility. After a month's journeying they reached Tarija, the capital of a frontier province of the same name. From this point they made several exploratory journeys to Indian locations further in the interior. These extended over several months, during which Gonzalez and the guide were quite knocked up with fever and ague, and Gardiner himself was at length similarly attacked. The chiefs and people were on the whole friendly, but no encouragement to settle in their midst was given.

Though Gardiner and his associates were fit only for their beds, they traversed a further distance of sixty miles over mountains, strewed with rocks, in many places so steep and slippery that they were frequently obliged to dismount from their horses and walk. At San Luis, Gardiner was prostrated by dysentery, and six weeks elapsed ere he could resume his journey. When in some measure restored, he was encouraged to communicate with the President of

the Republic, explaining the object of their visit to Bolivia, and at the same time petitioning the Government for permission to form a mission station in one of the frontier districts of the interior. No sooner did this request become known in Chuquisaca, the capital, than it met with most decided opposition from the (Romish) ecclesiastical authorities, and in consequence was at once negatived by Congress. Nothing daunted, Gardiner made another attempt to secure the desired permission, the petition in this instance being more moderate in its terms. The better to insure success, he took it himself to the capital, where he saw several of the leading members of the Government, and had the satisfaction of receiving in reply a favourable response. Two conditions only were attached to the sanction given, namely, that the Society should confine their missionary efforts to the aborigines, and that the missionaries should abstain from any attempt to proselytize. Subject to these conditions, the Government of Bolivia engaged to protect them while within their territory, and not to hinder them in the prosecution of their work among the aborigines inhabiting the territories not actually subject to Bolivian jurisdiction.

A serious drawback to the selection of Bolivia as a field of missionary labour was the fact that the Republic was sadly hampered by the want of a suitable port. Chili, the Argentine Republic, Paraguay, and Brazil, hem it in on all sides.

When the necessary arrangements were concluded, and a spot had been selected for their residence, Captain Gardiner proceeded to the coast, and once more embarked for this country, which was reached on 8th February, 1847. He had in view the twofold object of securing the services of a suitable missionary, and of getting, if possible, the Church Missionary Society to reconsider their former decision and to take over the management of the Patagonian Mission. His proposals to the Society were, after careful deliberation, again declined, on the ground that it was with difficulty the existing missions were maintained; that they had already decided against adopting missions in Northern India and Central America; and that they doubted the propriety of occupying a sphere of labour so remote from the coast as that proposed, and of pledging themselves to refrain from carrying on missionary work

among the Roman Catholic inhabitants residing on the borders of the sphere of operations and within Bolivian territory.

Following on this decision, as Captain Gardiner and his friends felt that they could not give up the cause of Christ among the South Americans, a number of meetings were held in London, which was the headquarters of the Society's home operations until 1850, when its business was transferred to Bristol. In 1865 the headquarters were removed permanently to London. The Committee having accepted the offer of another young Spaniard, Don Miguel Robles, he was sent out to join Gonzalez in Bolivia. The instructions addressed to him by Captain Gardiner, as Secretary, were full of most wise counsel, and breathed the very spirit of Christ.

A more important step was taken about the same time — the arranging for a missionary expedition to Tierra del Fuégo. In furtherance of this Gardiner held numerous meetings throughout England, and laid himself out to raise the needful funds. When his efforts had been attended by a measure of success, he submitted his plans to the Committee. These embraced a party of four in the first instance, one of them being a ship's carpenter, with qualifications also to undertake the duties of catechist; secondly, supplies sufficient for six months at least, two boats and a dingey, and two wigwams. It was arranged that the men selected should be accustomed to the sea as well as noted for their piety, and, if married, that their wives should not accompany them in the first instance, but be sent out afterwards at the Society's expense after the mission party had resided for a year at the station.

These proposals being approved, and Captain Gardiner's services to conduct the party to their field of labour having been accepted, he proceeded to inquire for suitable agents, and otherwise to make all needful preliminary arrangements. Desirous of saving expense to the Society, he made application to the Admiralty to convey the party, including himself, in a Queen's ship, with the result that eventually the *Clymene*, a vessel of 450 tons, sailing from Cardiff to Valparaiso, was placed at their service. Staten Island, their intended destination, at the extreme east of Tierra del Fuégo, was sighted on 15th March, 1848. The attempt to land there, however, had to be abandoned on account of the tempestuous state of the weather.

Arranging with the Captain of the *Clymene*, they proceeded at once to Lennox Roads, where at the south-eastern extremity of Picton Island, at the entrance to Beagle Channel, they found a sheltered anchorage in a landlocked cove. As it promised to be a suitable site for the projected mission, Gardiner and his friends bivouacked for the night on shore, high in hope as regards the prosecution of the difficult work that lay before them. How it fared with them must be reserved for the next chapter.

One cannot but anew express admiration of the heroism and self-sacrificing devotion which the gallant leader of the expedition displayed. It is doubtful whether in the entire history of modern Christian Missions this, in any single instance, has ever been surpassed.

There are not wanting those who, rejoicing in their fancied superior intelligence and culture, decry men like Gardiner, who lead the van in attacking some citadel of the kingdom of darkness. Instead of doing so, it would be well for such unsympathetic critics if they possessed one tithe of the earnestness, and enthusiasm, and heroism, and love, and whole-hearted persistency by which missionary pioneers are enabled, not recklessly, but calmly and deliberately, and in the exercise of a heaven-implanted faith, to face dangers and surmount obstacles, in order that they may erect on foreign and unfriendly shores the standard of the Cross, and carry to the peoples living there that Gospel which alone is able to uplift and purify, and transform and ennoble them.

Chapter III

A CHAPTER OF DISASTERS

"In perils from the Gentiles, in perils in the sea, in hunger and thirst, in fastings often, in cold and nakedness."—2 COR. xi. 26, 27.

THE last chapter left the mission party at Picton Island, prepared to lay the foundation of a station, and full of hope as to the result of the movement. Alas! trials and disasters followed quick on the heels of each other from the very commencement.

The day following their arrival several of their number were despatched in quest of wildfowl, one blackbird being all they were able to secure. They found themselves in consequence in a sorry plight. Intending to be away from the ship on this occasion not more than one night, they had brought with them only a small supply of two 2-lb. canisters of preserved meat, which, when opened for breakfast, proved to be so bad that even hunger itself could not induce any of them to partake of it. So having struck the tent they proceeded in the boat to examine the opposite cove, which Gardiner found to be also suitable for the object in view, and which he named Banner Cove (Psalm lx. 4). After taking soundings, they bore up on their return to the *Clymene*, the wind with hail and sleet blowing in strong gusts right down upon them. In the attempt to reach the ship they were exposed all day to heavy squalls, the boat leaking considerably and the water often going right over her gunwales. It was after one o'clock on Sunday morning ere they were able to land on a sandy beach in a tolerably sheltered spot at the north end of Lennox Island. Cold and wet, as well they might be after fifteen hours' exposure in tempestuous weather, they with difficulty kindled a fire and lay down on the beach between some folds of canvas. Their lot was certainly not an enviable one. Yet had they

much inward peace, resulting from a firm conviction that the path they were now treading was according to the will of God.

On awaking in the morning, they found that the boat had been washed broadside on, and was lying in the surf. Fearing to await a possible change of wind or tide, and finding it impossible to make their way along the beach, they struck inland by compass, traversing hill and dale, forest and bog, at one time forcing their path through tangled underwood, and at another sinking knee-deep in boggy holes. At length, to their great relief and joy, the *Clymene* came in sight, and after eight hours of most toilsome travelling a projecting point nearly abreast of the ship was reached in the afternoon. Again a fire was kindled, but all efforts to attract the attention of those on board proved unavailing until night had set in, and they were preparing for another night's bivouac under the canopy of heaven. The fire being more readily seen in the darkness, a boat was dispatched from the *Clymene* to ascertain whether it had been kindled by Gardiner and his party, or by natives. By nine o'clock they were all again safely on board, and had their wants supplied. Their own boat was recovered on the following day.

On March 29th, 1848, the *Clymene* moved from Lennox Roads and anchored off Banner Cove. The following morning a landing in whale boats was effected, and a spot for a station selected near to a small rivulet and well sheltered by trees. The rest of the day was occupied in landing materials for a storehouse and in the erection of a tent. While so engaged some natives made their appearance, and behaved in such an unceremonious, rude way, that it was absolutely necessary to keep a sharp look-out. Their thieving propensities were so apparent that a watch in regular turn had to be appointed during the night. This was more than the natives had calculated upon. They did their best by gestures to make those on guard understand that it would be more conducive to their comfort if they would retire to rest!

The position and prospects of the missionary party were so precarious that Gardiner was reluctantly forced to contemplate the abandonment of a spot that seemed from its situation and surroundings admirably suited for a station. He reasoned thus: The few natives now with us, even should no more arrive, will oblige us to be constantly on

the watch to prevent them from pilfering, but their families cannot be far off, and as they have canoes, it will be easy for them to induce others to join them; and thus reinforced, the plunder of the station would be inevitable—and more to the same effect. And then he went on to say:—

> Had we but possessed another decked boat large enough to contain the provisions and stores, with a few more men to take charge of her, the case would have been materially altered. There would then have been no necessity for landing anything—our mission-house and store would both have been afloat; we could have had free access to the natives during the day, and in the course of time, as soon as a little of their language had been acquired, and they were become accustomed to our presence, there is little doubt that we should be able to recommence the erection of buildings on shore, and occupy them in security. The attempt to locate among these barbarous people must be conducted gradually and cautiously, and there seems to be no other method, humanly speaking, by which a Mission can be established in Tierra del Fuégo, than by the means now recommended, and which experience has proved to be absolutely necessary—viz., two large decked boats, one to be fitted up as a mission-house, the other to contain the stores, with a small one merely for landing. . . . Thus frustrated in the hope of forming our station on the shore, and being unable to carry into effect the above-mentioned plan, the following forenoon was occupied in dismantling the store, and re-embarking all that had previously been landed.

It must of course be borne in mind that the want of another decked boat was not occasioned by any deficiency in the original arrangements, but was entirely due to the failure to obtain a landing, as they had expected, on Staten Island.

On 1st April the *Clymene* got under way, the vessel being bound for Payta, on the coast of Peru. As she proceeded on her way, Gardiner, through his glass, cast many a backward look towards Banner Cove, expressing the hope that he had not taken farewell of those interesting shores, and being fully convinced that the door there was completely open for missionary labour, and that there was no insuperable impediment in the way of commencing a mission, *provided it was for a time maintained afloat*. Arrived at Payta, the four seamen, who had been virtually discharged on leaving Picton Island, were paid their wages and expenses until an opportunity occurred of shipping them in a homeward-bound vessel. Gardiner himself returned, *viâ* Panama and the West Indies, landing at Southampton on 4th August.

The breakdown in the expedition was another disappointment to the Society; and unfortunately it did not come alone. A change of Government in Bolivia in 1847 resulted in the priestly party being placed in power, and in a large increase of the difficulties attending the prosecution of missionary work. To these were added the state of the Society's finances, which precluded the carrying on of both missions. In consequence, Messrs. Gonzalez and Robles were reluctantly withdrawn from Bolivia.

In this state of matters Captain Gardiner made an earnest effort to induce the Moravian Church to undertake the charge of the Patagonian Mission, and even made a journey into Saxony to confer with the Mission board at Berthelsdorf in reference to the project. After lengthened and earnest consideration, the result was unfavourable, the final and decisive reply being dated 5th February, 1850. He was equally unsuccessful in his endeavours to get any of the Presbyterian Churches in Scotland to take up the cause, all of them feeling precluded on account of pecuniary difficulties from even entertaining the question.

About this time Captain Gardiner addressed a meeting at Bristol, some pains having been taken beforehand to secure a good attendance. Only about twenty were present. So hopeless did the enterprise then seem that a lady with whom he took tea afterwards said to him, "I am afraid, Captain Gardiner, you will have to give it up." His answer was: "Only with my life."

So bent was Gardiner on accomplishing the object on which his heart was set that he again proceeded on a tour through the country, with the view of re-awakening interest, securing the necessary funds, and making inquiries after suitable men for the Tierra del Fuégo Mission. In these efforts he met with the desired success. In particular, through the representations of Professor Maurice, of Oxford, a Miss Cook, of Cheltenham, subscribed £1,000; while from among those who had offered their services, Messrs. Richard Williams, a surgeon, and John Maidment, a Sunday-school teacher, were selected as catechists; Messrs. John Bryant, John Pearce, John Badcock, fishermen of Mousehole, in Cornwall, were chosen as boatmen; and Mr. Joseph Erwin, of Bristol, was re-engaged as boat carpenter. The last-

named used to say that "being with Gardiner was like a heaven upon earth; he was such a man of prayer."

With the committee's full consent, Gardiner proceeded to Liverpool and gave directions for the building of two launches, 26 feet long by 8½ feet beam, and two boats 8 feet long as tenders. All other articles necessary for their equipment, and provisions to last the party for six months, were ordered.

Two meetings were held at Bristol, on 2nd September, 1850, to give the friends of the Mission an opportunity of bidding the party farewell, and of commending them to the protection and blessing of God. At one of them a most appropriate address full of wise counsels was delivered by the Rev. Dr. Williams, rector of Woodchester. At noon on the 7th the Mission party sailed from Liverpool in the *Ocean Queen*. The voyage was a somewhat tedious one, extending over three months. Gardiner wrote:—

MR. RICHARD WILLIAMS.

On that morning (5th December) we landed on Round Island at the entrance of this cove—took possession of it by reading the 72nd Psalm and prayer;

And again on the 18th, from the Mission Wigwam, Banner Cove:

Last night we came in here with the boats, and have taken up quarters. We sleep on board, and use this wigwam during the day. The *Ocean Queen* is about to leave, and probably will sail to-morrow morning. . . . As both Mr. Williams and Mr. Maidment have written, I will only add my satisfaction in being associated with two such devoted servants of the Lord. . . . Nothing can exceed the cheerful endurance and unanimity of the whole party. I feel that the Lord is with us, and cannot doubt

that He will own and bless the work which He has permitted us to begin. . . . When we look upon these poor degraded Indians, and consider that they are, like ourselves, destined to live for ever, we yearn over them, and feel willing to spend and to be spent in the endeavour to bring to their ears, in their own tongue, the great truths of the Gospel of Salvation. My last word to you, dear friend, is, pray for us. . . .

Along with the foregoing, Gardiner sent seven double stanzas of verse, the first of which ran thus:—

At length on bleak Fuégia's strand,
A feeble, but confiding band,
In all our impotence we stand.
Wild scenes and wilder men are here,
A moral desert dark and drear,
But faith descries the harvest near,
Nor heeds the toil—nor dreads the foe,
Content, where duty calls, to go.

Previous to the *Ocean Queen* taking her departure, which she did on the 18th December, Captain Gardiner and the other missionaries received a letter signed by the master, passengers, officers, and crew of the barque, conveying their warmest thanks for the uniform kindness and attention shown them, accompanied by substantial gifts to Dr. Williams and Mr. Maidment, and expressing also their heartiest good wishes for the success of the arduous undertaking.

By request of the committee, the secretary, early in January, 1851, commenced his inquiries in London, and at various other ports in this country, and in North and South America, for a vessel to convey the second six months' stores. The general answer was, "No vessel will risk her insurance by attempting to land so small a freight as your stores." These inquiries were followed by a letter to an influential Lord of the Admiralty, in the hope of getting the stores conveyed by one of Her Majesty's ships. The reply, couched in kindly terms, was to the effect that there was no Government ship going in that direction; but that, if thought needful, a steamer might be sent from the Pacific to search for Gardiner.

As the fate of the Mission hinged on the dispatch of the second supply of stores, it may be well to furnish with some fulness of detail Mr. Despard's account of what actually took place. He wrote:—

As between the letter referred to and its answer, a vessel, the *Pearl*, had been

advertised to sail for the Falkland Islands, the 21st April, or a day or two after, and the agent had conveyed to the committee information from what appeared competent sources that a boat was dispatched by Government from the Falklands every month or six weeks to Tierra del Fuégo, for wood, the committee thought it advisable to take this course at once (here it must be remembered that Captain Gardiner had told the secretary before he left England that the best way to reach him and his party was *viâ* Monte Video and the Falklands) : and to reserve the offered interference of the Admiralty to a *known* case of distress.

It had not yet been ascertained that Captain Gardiner had ever reached Picton Island, and if he had, it was not unlikely that, in two such serviceable vessels as he had, he should have left it again.

The thought that the Mission could be in distress for food, even if the supply were delayed a month or two beyond the six months provided for, did not suggest itself; because the committee relied upon Captain Gardiner's frequent assurances that plenty of fish and fowl could be taken at Picton Island, and his persuasion that Mr. Lafone would be willing to send him beef from East Falkland, in exchange for timber. Still they considered it proper to expedite the supplies, and they were got together according to an estimate left by Captain Gardiner (but in excess) in March, and when Gardiner's letters had arrived, and brought requests for many other articles, these were added, and the whole forwarded to London in due time for the sailing day named. Unhappily that day was postponed again and again, till it fell out at last on the 6th June.

After referring to other measures adopted in order to ensure, if possible, the immediate transfer of the stores to the reported Government boat from the *Pearl*, the narrative proceeds :—

Every month tidings from them were hoped for, but none came ; so in October it seemed necessary to make a fresh effort to reach the Mission station, and ascertain their condition. The secretary therefore applied once more to the friendly member of Government at the Admiralty, and simultaneously to Sir W. E. Parry, at Haslar. From the latter a note came by return of post, saying that H.M.S. *Dido* had just sailed for the Pacific, from Chatham, but that she would halt for a short time at Devonport ; if expedition were used in writing to the Admiralty, an order might be obtained favourable to our wishes. The due expedition was employed, and the secretary's letter was forwarded to Captain Morshead, commanding the *Dido*, with orders in form, to touch, if possible, at Picton Island, and inquire after the missionaries. The ship sailed on the last day of October, and on the first January, 1852, she arrived off the Falklands. . . .

A letter was addressed to Captain B. J. Sulivan, R.N., at that time residing in East Falkland, asking his co-operation, but this unhappily did not reach the islands till he quitted them. In this connection the following letter from Admiral Sulivan, which gives an account of the lost letter referred to, will interest the reader :—

March 13th, 1865.—You will be surprised when I tell you that a letter from Mrs. Gardiner, written in 1851 to me at the Falklands, and asking me to send provisions to Captain Gardiner, *reached me last week.* It was in a parcel with other letters that reached the Falklands, just after I left to return home in June, 1851. They were sent back to me in England, and have lain in an office for thirteen years. I have often expressed astonishment that no one wrote to me about it. The letters were delayed more than a month by the ship not sailing as intended, or they would have reached me before I left; and they would have been rescued, and consequently the Mission would have ended. Is it not another proof that their deaths were the appointed means for carrying on the Mission?

The first sad tidings were received in the last-named month by letter from Samuel Lafone, Esq., Monte Video, detailing the efforts he had made to obtain the desired information, and enclosing extracts from the journal of Captain W. H. Smyley, of the schooner *John Davison.* A few particulars therefrom will acquaint the reader of the course of events from his leaving Monte Video, on 26th September:—

October 17th.—Blowing a heavy gale from W. by S. run for New Year's harbour, Staten Island. See a flag-staff on the island, abreast of the harbour. Supposed it to be either the missionaries, or some castaway crew; but the gale was too heavy to stop.

October 19th.—Got ready to go out to the island to see who was there. Before we got out, we saw a boat coming from the island, which proved to belong to the crew of the Danish barque *Aladin,* who were cast away thirty-one days ago, having saved nothing and being in a state of starvation. We relieved them, and gave them our whale boat until we could return, etc.

October 21st.—Came to in Banner Cove, Picton Island. Saw painted on the rocks at the entrance of the Cove—"Gone to Spaniard Harbour."—Went on shore, and found a letter written by Captain Gardiner, saying, "The Indians being so hostile here, we have gone to Spaniard Harbour."

October 22nd.—Run to Spaniard Harbour. Blowing a severe gale. Went on shore and found the boat on the beach, with one person dead inside. Supposed to be Pearce, as we cut the name off his frock; another we found on the beach completely washed to pieces; another buried, which is John Badcock. These we have every reason to believe are Pearce, Williams, and Badcock. The sight was awful in the extreme. . . .

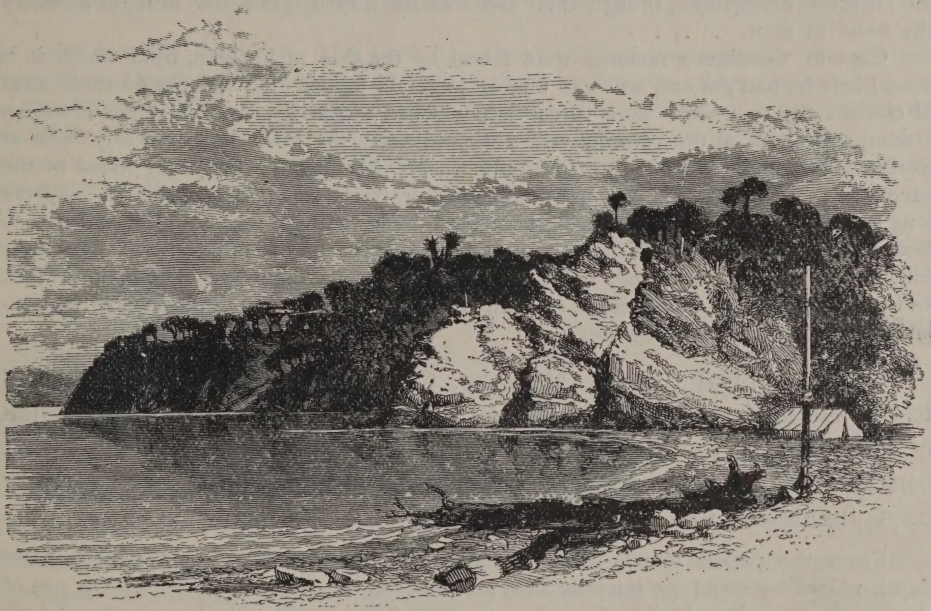
By their journal I find they were out of provisions on 22nd June, and almost consumed by the scurvy, that is Williams and Badcock: and on the 28th June poor Badcock died a miserable death from starvation and scurvy; but a thorough Christian. July 2nd I find Mr. Williams delirious. He never wrote after the 22nd June. . . . The gale came on so hard, it gave us barely time to bury the corpse (Pearce) on the beach and get on board. The hail and snowstorms were tremendous. Joseph Erwin died 23rd August.

Sunday, 29th.—I found no journal of Captain Gardiner or of Maidment. What to

think of them I scarcely know. It is a mystery yet to be unravelled. The two Captains who went with me in the boat cried like children at the sight. . . .

I have never found in my life such Christian fortitude, such patience and bearing, as in these poor unfortunate men. They have never murmured even. They seemed resigned. And Mr. Williams says, even in his worst distress, he would not change his situation for, or with, any man in life. He is happy beyond expression.

They speak in their journals of going to the Falklands, but they found their boats not



EARNEST COVE, SPANIARD HARBOUR, TIERRA DEL FUÉGO.
Scene of Captain Allen Gardiner's death, September, 1851.

fit, and in fact they waited until all their provisions were gone, and they were taken with the scurvy so bad, that it was impossible for them to go. They had no rest. They were driven from place to place by the Indians, always in dread and fear. Add to these, the stormy, dreary, long nights, with almost perpetual ice and snow. . . .

So much for Captain Smyley. Four parties had been engaged in the search, namely, Captain Smyley in the American schooner, the *Ocean Queen* on her return from California, the vessel from the Falklands, and the *Dido*. The painful suspense in which the friends at home were kept as to the fate of the others was not relieved until the 25th of April, 1852, when letters from the Rev. Wm. Armstrong,

Valparaiso, and Captain Morshead, of the *Dido*, confirmed their worst fears. Mr. Armstrong in his letter pays a well-deserved compliment to Captain Morshead for his indefatigable efforts, in the face of the greatest difficulties. He wrote :—

There is ample proof that each of the seven individuals who had put their hands so courageously to the work has finished his earthly course, and, we may believe, attained the crown of martyrdom, though their end was not a violent one, nor brought about by the hand of man. . . .

Captain Gardiner's remains were found by the side of his boat, from which it is most likely he had got out, and was unable to get in again. He had put on three suits of clothes, and his arms were thrust into woollen stockings, over the other clothing. Underneath them, at the opening below the waistcoat, the birds had evidently been at work, and lessened the effects of corruption. Mr. Maidment's body was found in the cave. . . . Zeal, sound judgment, and good practical experience combined, may ere long accomplish something for these benighted Fuégians, who will yet I hope learn to look on Captain Gardiner as their best and greatest earthly friend. . . . Our dear friend's Bible has been saved, containing numberless passages throughout, interlined, and many of them, it would seem, marked during the time of his sufferings as particularly suited to his circumstances. . . .

Rear-Admiral Fairfax Moresby, Commander-in-Chief, transmitted to the Admiralty Captain Morshead's report, along with an expression of deep regret for the fate of the devoted missionaries. The report contains many interesting particulars, some of which have already been furnished, and states :—

From the papers found, Mr. Maidment was dead on the 4th September, and Captain Gardiner could not possibly have survived the 6th September, 1851. On one of the papers was written legibly, but without a date, " If you will walk along the beach for a mile and a half, you will find us in the other boat hauled up in the mouth of a river at the head of the harbour, on the south side. Delay not ; we are starving. . . ."

Near the boat where Captain Gardiner was lying was a large cavern, called by him " Pioneer Cavern," where they kept their stores, and occasionally slept, and in that cavern Mr. Maidment's body was found.

Among Captain Gardiner's papers, I extract the following :—" Mr. Maidment was so exhausted yesterday that he did not rise from his bed till noon, and I have not seen him since." Again, on the 4th September, alluding to Mr. Maidment, he writes— " It was a merciful providence he left the boat, as I could not have removed the body." . . . We were directed to the cavern by a hand painted on the rocks, with Psalm lxii. 5–8 under it.

Their remains were collected together and buried close to this spot, and the funeral service was read by Lieutenant Underwood ; a small inscription was placed on the rock, near his own tent ; the colours of the boats and ships struck half-mast, and three volleys

of musketry were the only tribute of respect I could pay to this lofty-minded man and his devoted companions, who have perished in the cause of the Gospel for the want of timely supplies.

Among the papers found by Captain Morshead[1] was the following letter written in pencil to Mr. Williams, a few hours probably before the writer's lamented death, and forgetful apparently that Williams was gone. It was very indistinct and in some parts obliterated.

My dear Mr. Williams,—The Lord has seen fit to call home another of our little company. Our dear departed brother left the boat on Tuesday afternoon, and has not since returned. Doubtless he is in the presence of his Redeemer, whom he served faithfully. Yet a little while, and though . . . the Almighty to sing the praises . . . throne. I neither hunger nor thirst, though five days without food . . . Maidment's kindness to me . . . heaven.

Your affectionate brother in . . .

ALLEN F. GARDINER.

September 6th, 1851.

Such is a plain, unvarnished narrative of one of the most tragic episodes in the entire history of Christian Missions. Gardiner's intense interest and burning zeal in behalf of a race so sunken and savage as the Fuégians will ever stand out as a conspicuous example of single-minded devotion, from which students of all Churches contemplating the foreign field may draw inspiration. Let the reader remember that he might have continued to live in every comfort in his own country. Instead of doing so, he chose to settle, for a time at least, in one of the bleakest and most tempestuous regions of the world—often sleeping in the open air or in caverns, wet, and cold, and hungry—and compelled, after the provisions were entirely exhausted, to live for months on wild celery, mussel broth, limpets, boiled weed from the rocks, mice, etc.!

Thus ended, at the age of fifty-seven, a life of which upwards of thirty years were spent in heroic service for Christ. The close of it was in one aspect sad enough; in another, with its unmurmuring cheerfulness and humble trust in God, it forcibly recalls Balaam's words, "Let me die the death of the righteous, and let my last end be like his!"

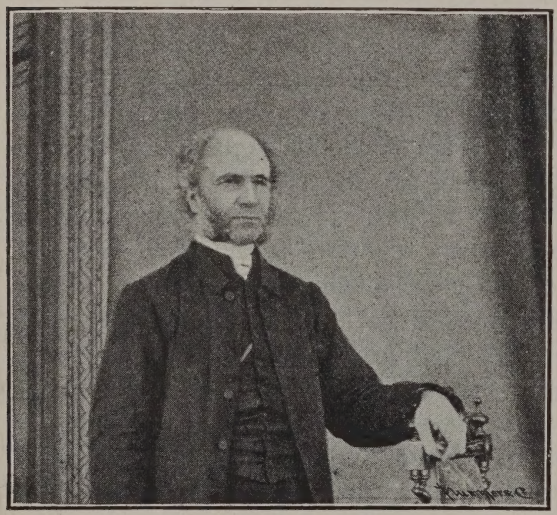
[1] This distinguished naval officer died at Plymouth in February, 1885.

Chapter IV

FURTHER DISASTERS

"It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing."—1 PET. iii. 17.

A DARKER cloud than that which hung over the mission when its seven heroic pioneers fell one after another by death from starvation and disease cannot well be imagined. What next? Shall the inhospitable field be abandoned? Certainly, was the response of worldly wisdom. It undoubtedly required the exercise of no ordinary faith to come to any other conclusion. Happily, the men who guided the movement possessed such a faith. They were animated by the same spirit that characterized Allen Gardiner in such a marked degree. He never faltered in his belief that the mission would eventually prove successful. Even when the outlook was darkest, when body and mind were in the lowest condition of exhaustion, he is engaged in drawing up an "Outline of a plan for conducting the future operations of the mission to Tierra del Fuégo"—an outline written partly in Pioneer Cavern and partly in the dormitory of his boat, and concluded only four days before he, the last of the



REV. G. P. DESPARD, B.A.

seven, passed away. The following remarks occur in the said outline:—

That so vast and so promising a field for missionary enterprise, with the exception of British and Dutch Guiana, still remains unoccupied by any Protestant Missionary Society, is a fact as much to be deplored as it is surprising. It is difficult to account for so lamentable an omission on the part of those who have sent heralds of the Gospel to almost every other portion of the earth.

Fresh energy was infused into the dispirited supporters of the mission by the publication far and wide of the Rev. George Pakenham Despard's determination, "WITH GOD'S HELP THE MISSION SHALL BE MAINTAINED." The note thus sounded was warmly taken up by the committee, who had been encouraged also by the sympathetic letter transmitted by Captain Morshead. He had written to the Secretary:—

I trust neither yourself nor the Society will be discouraged from following up to the utmost the cause in which you have embarked; and ultimate success is as certain as the present degraded state of the savages is evident.

The committee were further assured that the experience of past failures would stand them in good stead for the future. As regards Tierra del Fuégo, in particular, they had learned

That an imperfectly-built and ill-rigged boat of seven tons burden, with only five or six efficient hands in her, cannot hold out against the violent gusts of wind and the high seas of the Atlantic Ocean: but a vessel of from one hundred to one hundred and fifty tons, with a proper complement of men, may endure the storms, and find excellent anchorage in Blomefield Harbour and at Banner Cove. Further,

Though natives will not be repelled from thieving by the appearance of half a dozen men, yet they will stand in awe of a superior number. From their frail canoes they may manage to board a small craft whose gunwale is not much higher from the water than that of their canoes; but they will not be well able to obtrude themselves on the occupants of a vessel having bulwarks and perhaps boarding netting above them.

These and other considerations of a similar nature weighed with the committee. And not less strongly, to say the least, did the following, as put by Mr. Despard:—

The white *man* has found his way to Patagonia—has discovered the wanderers, has taught them his vices, has given them his passions, and has brought a strange death for an inmate of their huts. The white *Christian* must now do his part, and 'tis not too soon to reach that land—teach its dwindling inhabitants his faith, and give them God's Bible for healing, and with it the knowledge of the Father and of His Son Jesus Christ, which is eternal life.

As the result of the Society's efforts consequent on the resolution to prosecute the mission, a schooner named the *Allen Gardiner* was launched at Dartmouth in 1854, and on 24th October sailed from Bristol with a suitable staff, among whom were Mr. Garland Phillips, as catechist, and Mr. Ellis, as surgeon, it being arranged that a clerical superintendent should speedily follow.

Agreeably to the plan sketched out by Captain Gardiner, and to the advice tendered by Admirals Fitzroy and Sulivan, Keppel Island, near West Falkland, was selected for the mission station, and, by permission of the local government, the missionaries were duly settled there on 5th February, 1855. The island is some twenty-two miles in circumference. The foundation of the first permanent house was laid on 28th May, 1855, at Cranmer; it was named "Sulivan House." It was part of the plan to bring thither some Fuégian lads to teach them English, to learn their language, and to train them for future usefulness, very much as had been done some years previous by the apostolic Bishop Selwyn, who from time to time succeeded in inducing a number of youths belonging to various islands in Melanesia to accompany him with a similar object in view to Auckland. It was further arranged that no station should be formed in Tierra del Fuégo until these preliminary objects were accomplished.

The mission party made a voyage in the autumn of 1855 to Tierra del Fuégo, and had the mournful satisfaction of standing on the spot where the remains of Captain Gardiner were discovered. Those of the other martyrs having been found and recognised, were reverently interred. After a suitable service, conducted by Mr. Phillips, a tablet, with the following inscription, was securely nailed to the nearest tree, and over the grave:—

SACRED TO THE MEMORY
of the
LAMENTED MISSIONARY MARTYRS
(then follow the seven names)
Who, after much fatigue and privation from want of food, departed this life between June 28th and September 6th, 1851.
Their remains are buried close by, etc.

It was a pleasing surprise to the missionaries, a day or two afterwards, to discover that James or Jemmy Button, as he was called, whom Captain Fitzroy had brought to England in 1830, was living with his family on his native island, and that he had not lost his acquaintance with the English language. Jemmy was well made, good featured, and powerfully built; active in his habits, and possessing unusual energy. On his first appearance his face was painted black, which in turn was exchanged for white streaks, and then for tastefully executed and orderly arranged ornamental white dots—his favourite wife, as she was supposed to be, being painted in similar fashion. He was quite disposed to be friendly, and might even on this occasion have been willing to accompany the missionaries to Keppel, but the Captain did not take kindly to the idea of inviting any of the natives to go thither, and accordingly the vessel returned to the Falklands without them.

The Mission was reinforced in the following year by the arrival of the Rev. George P. Despard, as superintendent, along with his family and two adopted boys; the Rev. John Furniss Ogle, vicar of Flamborough, and a munificent supporter of the society; Mr. Allen W. Gardiner, the only son of the founder, and demy of Magdalen College, Oxford; Mr. Charles Turpin, as Missionary catechist, and Mr. W. Bartlett, as manager of the Mission farm at Keppel.

Leaving his family at Stanley, Mr. Despard spent the first eighteen months in a succession of voyages. The most urgent that claimed his attention was to Monte Video to engage a new captain and crew. Having arranged for these, he returned and spent Christmas at Keppel. Then followed a voyage to Patagonia, and thence to Tierra del Fuégo—a long-cherished wish. Young Gardiner, who accompanied him, wrote as follows on 16th April from Spaniard Harbour:—

About 5 p.m. we ran into this harbour. We put off in the boat, the first mate and I taking two of the oars. The captain (Fell) steered straight for the mouth of the cave. The waves break into it at high water, and the surf on the rock in a gale of wind must be truly awful. We landed a few yards off on the beach. With a lighted candle we walked on and on until we ascended into a gloomy chamber. There is the fireplace where poor Maidment's bones were found; beyond is a gloomy cavern, while in front is the breakwater, which the waves have broken in upon. I left the cavern to search for the painted words, Psalm lxii. 5–8. Yes, they were there still, just outside the entrance, quite distinct and legible. . . .

April 19th, Sunday.—Asked the captain for the gig, and landed alone to take a last look at Pioneer Cavern and my father's grave. On the headstone is painted "Captain Gardiner"; on a smaller one at the foot "H.M.S. *Dido*."

Banner Cove.—We got under way from Spaniard Harbour at seven o'clock on Monday morning, and anchored here at one on Wednesday morning, having accomplished thirty-two miles in forty-two hours. I went below, extremely thankful for such a snug berth at Banner Cove. After dinner the captain and I pushed off in the gig, and rowed to the rock at the entrance, on which is painted quite legibly, "Gone to Spaniard Harbour." The other distressing words are now hardly traceable. The scenery of Banner Cove is beautiful. Every one on board is charmed with it.

After visiting Blomefield[1] and Lennox Harbours, where friendly intercourse was held with the natives, they returned on 16th May to the Falklands.

Previous to settling down to steady missionary work, it was necessary that Mr. Despard should undertake other two voyages—one to Rio Janeiro for building materials, etc., another to Monte Video for a fresh crew, the former crew having engaged for only one year. When these had been overtaken, he settled his family in Keppel in January, 1858. About the same time Mr. Gardiner and Mr. Turpin proceeded to Patagonia and Tierra del Fuégo. The voyage to the latter, notwithstanding the usual unpropitious weather, proved both interesting and fruitful. The following extracts are from Gardiner's diary:—

About 2 p.m. we were abreast of Button Island, and ran for the cove at Woollya, where Captain Fitzroy landed Matthews. There were two canoes in the cove. One of the natives sang out as we came in, "Hillo, hoy, hoy." I asked him for Jemmy Button, and he pointed to the Island.

June 11th.— . . . About 9 a.m. four canoes were seen rounding the north point of Button Island, and coming across the Sound. As soon as they were within hailing distance I sang out "Jemmy Button," when a man stood up in the foremost canoe and answered, "Yes, sir." In a few minutes the identical man came up the ladder and shook hands with me; he said his girl, as he called his daughter, had been paddling half the night to find him, as he was "long, long way." She looked quite exhausted, but appeared pleased with the presents I gave her as a reward for her exertions. Jemmy came down into the cabin and partook of some coffee and bread and butter. He remembered Captain Fitzroy perfectly, seemed much pleased at Mr. Bynoe's remembrance, and the useful carpenter's tools he had sent him. I went ashore with Jemmy and helped him to cut some poles to repair his wigwam. There were two other natives cutting at the same place, and I was surprised at their dexterity with the very rude tools they had. It was a picturesque scene, eleven canoes at the edge of the beach, and the natives

[1] Named after Sir Thomas Blomefield.

BUTTON COVE, TIERRA DEL FUÉGO.

cutting wood, some repairing their wigwams with green branches, and others lighting their fires.

Jemmy gave his own people a very good character. He gave me an account of a tragedy that happened, he says, not long since. A ship, with English, fell among the natives of another tribe, and were all killed. This was probably a shipwrecked crew in a boat, and, perhaps, may help to explain why shipwrecked sailors are so often picked up on the Falklands, and sometimes on Staten Island, but never from the islands of Tierra del Fuégo.

For a week or so the mission vessel remained in the neighbourhood of Button Island, the missionaries holding daily intercourse with Jemmy Button and other Fuégians. The return to Keppel Island with the Button family is thus told by Mrs. Despard:—

June 28th.—Rejoice with me, for the Lord has seen fit to answer the daily prayers addressed to Him, the Sovereign Disposer of all hearts, that He would be pleased to put it into the mind of some of those poor benighted Fuégians to trust themselves to our hands and come over to us here. This important event in our missionary life has just taken place. On Thursday last, soon after breakfast, the delightful cry resounded through the house, "The *Allen Gardiner* is coming in." I ran quickly to the house door, from which we command a fine sea view, and there, truly, was the stout little craft, which has so bravely stood many a severe and stormy gale, rapidly scudding before the wind. Soon after, Captain Bunt and Mr. Turpin came to Sulivan House with the joyful news that James Button with his wife and three children were on board. Then arose a shout of joy and praise among us. It is wonderful how well James Button remembers his English. He seems quite at home with us all, and came up with his eldest child, a boy of eight or nine. I asked him his name. He answered, "Threeboys," for what reason we cannot yet find out. This boy is apparently very quick, and has picked up many English words. . . .

Mr. Allen Gardiner returned to England to report progress and otherwise further the interests of the mission, while Mr. Despard remained at the station until November, when, agreeably to promise, he took the Fuégian family back to their own country. How that family had conducted themselves in their new surroundings at Keppel is thus told by Mrs. Despard:—

My husband left on the 16th (November), accompanied by Messrs. Phillips and Turpin and the Button family, for Tierra del Fuégo. I cannot tell you how we miss our late guests now they are gone. During their stay here they behaved extremely well, never doing anything to offend or annoy us. As to Jemmy, his politeness was extreme, and I ever found him grateful. For any little trifle I gave him he would go and pick me a most beautiful bouquet of wildflowers or spear me some fish. He was always clean. He quickly recovered his English, and understood us better than we understood

him. He knows that there is a God who created all things. He also knows about our blessed Saviour. I said, "Jemmy, will you come back to us?" He would not promise, but replied, "Perhaps, by-and-by; me no tell now." . . .

This last voyage resulted in Mr. Despard's bringing back with him, in January, 1859, three men and their wives, two lads, aged respectively twelve and fifteen, and a female child, aged two years. After

The Mission Station, Keppel Island.

ten months' residence at Keppel, they too returned to their homes. Ere they left, the training enjoyed had borne good fruit. The two lads, Lucca and Okokko, in particular, had made satisfactory progress, as shown in their polite manners, in giving thanks at meals, praying at their bedside, and in the use of the pen and the saw. The men, too, were much improved, behaving in an orderly manner, attending daily worship with praiseworthy regularity, and generally twice on Sunday, being also decent in their habits and tidy in their dress.

Mr. Phillips, who had the direction of the expedition, sailed with his charges on 6th October, 1859, for Woollya, Navarin Island, which was reached on 1st November. For several days much friendly intercourse was held with the natives, and anything of an untoward nature never seemed to occur to any of the mission party. During a portion of the time spent on shore they were engaged felling timber and adding to the house which had been commenced in the previous year. It was situated within a few yards of the water's edge, and was intended as the foundation of a mission station on Fuégian soil. The natives readily took part in the building operations, and in consequence of the friendliness thus shown, the mission party, thrown off their guard, were imprudent enough to go ashore in a body on the Sunday for public worship, only Alfred Coles, the cook, being left in charge of the vessel. The risk was the greater that during the week about seventy canoes had arrived from neighbouring islands. It was the presence of these savage crews, numbering about three hundred, prompted by a spirit of covetousness, that led to a sudden attack, just after the service had commenced in the unfinished house, which resulted in the massacre of the entire number.

They attempted to get to the boat, but in vain. Captain Fell and his brother (Mr. John A. Fell, chief officer) stood back to back, and were miserably beaten to death with clubs by the infuriated savages. Mr. Phillips reached the water's edge, but at the moment he had his hand on the boat he was struck on the head by a stone, and fell stunned into the water; but the natives dragged him out, and killed him on the spot.

In one short hour from the time they had left the ship in health and strength, to join together in prayer with the Church militant on earth, they were called to join the eternal song of praise with the Church triumphant in heaven.

The survivor, alarmed by what he had witnessed from the deck, escaped in a boat to the shore, and although pursued by a canoe, succeeded in reaching the woods, and for twelve days eluded observation. During the night he lay under shelter of some sticks and grass, and during the day he moved about from place to place, either in the woods or along the beach, frequently taking refuge in trees, living upon berries, raw mussels, and limpets. At length, wet, cold, and hungry, he fell in with some natives, by whom he was stripped and plundered. He sailed about with them in their canoe in the direction of Woollya,

which was reached after ten days. There they met with Jemmy Button, of whose uniform kindness Coles spoke in grateful terms.

The crews of the canoes that gathered in such force three weeks previous had by this time taken their departure, and all who could now be seen were the members of the Button family and a few other natives.

Meantime, Mr. Despard had become so anxious about the safety of his friends that he could not rest until he had despatched Captain Smyley in the schooner *Nancy* to Woollya. He thus reports the result:—

> Mr. Phillips, Captain Fell, the four seamen, and two mates of the schooner, have been massacred by the natives in Woollya. Let me pause, and weep, and pray, now that I have written these terrible words. Pray ye to the Lord not to lay this sin to their charge. Weep not for the dead; weep for the living. Weep not for the dead in Christ; weep for the mourning widows; weep for the mothers deprived of their sons—their support. God has tried us in the furnace of affliction.

The mission schooner had been plundered of everything that could be carried away, but not burnt or otherwise destroyed. The boats, too, were recovered through the intervention of Jemmy and Tom Button. And Captain Smyley had the satisfaction, after a hard week's work, amid ice, and snow, and storm, of conveying schooner and boats to the Falklands, where they were once more refitted and made serviceable, as before.

It may be added here that Okokko was so earnest in his entreaties to be allowed to go back to Keppel that the Captain acceded to his request, he, with his wife Camilenna, being for some time the only Fuégians at the station. Their conduct and progress are said to have been most commendable.

It is difficult to say to what extent Jemmy Button and members of the Button family, or other natives just returned from Keppel, were responsible for or took part in the massacre. One would fain believe that it did not originate with them, and that when the attack was made, which there is every reason to believe was sudden and unpremeditated, they were powerless to arrest its progress. The Rev. Charles Bull, the Colonial Chaplain at Stanley, who, along with the Colonial Secretary, was present officially at Jemmy Button's deposition, gave it as his impression that Jemmy himself did not take any part in the awful tragedy, though

there was no doubt he had joined in the plunder. His kindness to Alfred Coles is certainly strongly in his favour. Okokko, too, had been seen by Coles running up and down the beach in great distress, but evidently utterly helpless to save the unfortunate victims: while the three women (who had just returned from Keppel), as mentioned by Okokko, cried bitterly on witnessing the massacre. On the other hand, on the arrival of the schooner at Woollya, much discontent was excited among the natives in consequence of their bundles having been searched by the Captain, and two of them were very angry on being detected in the possession of articles which did not belong to them. Jemmy himself, who had come aboard a day or two afterwards, was highly displeased at not getting many things so soon as he expected; and it was another member of the Button family (Billy)—one of the two whose bundles had been searched—who threw the stone which hit and stunned Phillips as he was making for the boat.

A former mate of the *Allen Gardiner*, on hearing of the sad calamity just narrated, wrote thus to the Secretary of the Society:—

> God, for some wise purpose, permitted me to leave the *Allen Gardiner* at the close of the last voyage. Yet I almost envy those who have been found worthy to bear a martyr's cross, and to wear a martyr's crown. Having witnessed in the walk of Captain Fell and Mr. Phillips the fruit of the Spirit, I have a confident hope that the Lord, the righteous Judge, will place the crown upon their heads.

The reader will doubtless sympathize with these remarks. Like the great Apostle of the Gentiles, these missionaries to Tierra del Fuégo counted not their lives dear unto them, so that they might finish their course with joy. The record of Mr. Phillips' brief but joyful service and tragic death was soon afterwards published in a little volume. So also was the biography of Dr. Richards Williams, by the Rev. Dr. James Hamilton, of London—a volume, it is said, which was the means of bringing not a few sceptics to Christ.

Mr. Despard, with his family, returned to England early in 1862. The mission farm and property were left under the care of Mr. William Bartlett, while the natives were placed under the charge of Mr. Thomas Bridges, one of the young men who had been adopted and brought up by Mr. Despard, and who was proving himself a most capable agent.

Chapter V

THE TURNING OF THE TIDE

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—JOHN xii. 24.

TWICE over, not a single grain merely, but seven grains in the one case and eight in the other—in all fifteen precious Christian lives—were buried in Fuégian soil. And from these buried seeds, seemingly dead, this striking utterance of Christ received ere long a remarkable fulfilment.

When Abraham dwelt in the land of Canaan, the Lord said unto him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. . . . Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it." And although Abraham, even in his old age, possessed nought of the land save a grave, this was regarded by him as a sort of first instalment, an earnest of the faithfulness of the great Promiser, an assurance that in due time the promise would be fulfilled to its full extent.

In like manner, the South American Missionary Society, representing the Christian Church, had the promise, "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Beyond this promise, at the time of which we now write, the Society had not, in Tierra del Fuégo, one rood of ground or one convert from heathenism, only fifteen graves; but the precious dust committed to these was rightly regarded as the seed of future blessing. It is noteworthy in this connection that, in the mysterious providence of God, Gardiner had been called away

without seeing any fruit of his thirteen years' toil on behalf of South America.

As the faith of the committee and the remaining members of the missionary staff did not "stand in the wisdom of men, but in the power of God," the work, though interrupted by the massacre at Woollya, was not abandoned. On the contrary, it was prosecuted on a larger scale and with greater energy than ever, and God honoured the faith of His servants, and granted them, and that speedily, the desired success, even among the savage tribes of Fuégo. The steps that led to this happy result may be briefly mentioned.

It has already been stated that Mr. Despard, with his family, arrived in England early in 1862. He had brought home with him the *Allen Gardiner* for repairs and enlargement. This secured for the vessel an increase both of efficiency and accommodation.

Still more important was the selection and appointment of a fresh missionary party, with the Rev. W. H. Stirling as superintendent of the mission—a man who, by his moral heroism and his unflagging Christian devotion in this exceptionally difficult and trying field for the long period of thirty-eight years has proved himself in a high degree a worthy successor of the noble founder. Had a Medical Board existed in these early days, Mr. Stirling, in all probability, would not have passed, such was the delicate state of his health. He himself, on being remonstrated with for desiring to go, is reported to have replied, that if he had only three years to live, his wish would be to spend them where the Lord had most need of his services. Yet, in spite of such forebodings, he is still permitted to labour for the Master.

Another forward step was taken, or at least contemplated, about the same time, even the extension of the Society's operations to the South American Continent generally. This was an object on which Captain Allen Gardiner's heart had been strongly set, and one, it will be remembered, which the committee were, in 1847, reluctantly compelled to abandon, owing to the state of the Society's finances and to a change of Government in Bolivia. In a succeeding chapter some account will be given of the proceedings which resulted in the

successful resumption of the work in the more northerly parts of the neglected Continent. Meantime, it may be well to continue the narrative of the Mission to Tierra del Fuégo.

The *Allen Gardiner*, with the new missionary party, left Bristol in August, 1862. On the way out to the Falklands some time was spent, and to good purpose, by Mr. Stirling at Monte Video and Buenos Ayres, as also in visiting the Rio Negro, which bounds Patagonia on the north, and the river Santa Cruz, further south. In consequence of these detentions, the vessel did not reach Keppel Island till January 30th, 1863. The impressions made on Mr. Stirling's mind on arrival will be best told by the following extract from his journal:—

> From the water the station does not bear a very prepossessing look—the houses are not grouped for effect; and, architecturally, are not imposing. The views from the land, on the contrary, are full of interest. The high lands of the Falklands, and the islands so thickly scattered, and so richly occupied with beetling rock and pinnacle, now glow with purple in the hazy prospect, or stand out sharp and clear under a cloudless sky, the ever-changing sea rolling grandly between.
>
> On landing, we were met on the jetty by William Bartlett and Okokko. The latter's wife and two children were watching us from a little distance. The letters announcing our approach had never reached the station, but the possibility of such a thing did not occur to me, and I failed to introduce myself by name until Bartlett's difficulty was manifest on attempting to introduce me to his wife. Okokko surprised me by his good English, pleasant manners and joyous laugh. He and his family have had many advantages since 1859; but if in less than four years the results of education and kind treatment are so conspicuously good in their case, those who labour for the future benefit of these people have the utmost encouragement and rewards in store. . . . Okokko foretells the time when, he being old and his children grown up, the whole people of Tierra del Fuégo shall be taught to know God, and enjoy in peaceable habitations the fruits of Christian civilization. This is his own picture, and the time of the prophecy his own.
>
> Perhaps I ought to have given an earlier place to the mention of Mr. Thomas Bridges. I am satisfied that he holds in his hands, and can use far better than any one else, the key of the Fuégian language. He has caught the verbal formations, and traced them through all their intricacies.

Mr. Stirling saw and readily acknowledged from the outset of his missionary career that he was entering upon other men's labours. The effect of the training in the case of Okokko especially was felt to be full of encouragement. It showed unmistakably that the up-

lifting of the degraded Fuégians was not such a hopeless affair as some at one time conceived it to be. The newly-arrived Missionary was quick to see that the blessed results which had been accomplished in one instance might, by faith and prayer and patience, in course of time be realized in the case of the entire race. His earnest desire accordingly was to reopen communication with the least possible delay with the islands of Tierra del Fuégo, all intercourse with them having ceased after the massacre of 1859. The *Allen Gardiner* sailed thither in March, 1863, calling at Banner Cove, Packsaddle Bay, and Woollya, the distance of Tierra del Fuégo from the Falklands being some 300 miles.

Okokko was one of those who accompanied Mr. Stirling. His presence was felt to be of the utmost importance, both as an interpreter and as being likely to promote friendly dealings with the natives. At Packsaddle Bay confidence was established through his influence with the family of a man named Chingaline. Mr. Stirling thus tells what happened:—

> Having overheard us singing at our morning prayer, they wished us to sing again, which we did, Okokko once leading, and then Mr. Bridges; and subsequently, on the shore when we landed, the man and his eldest son sat and listened, with the most evident pleasure, while we sang, "Praise God, from Whom all blessings flow" and "From Greenland's Icy Mountains." I desired Okokko and Mr. Bridges to make plain to this man the nature of our work, and our desire to teach and benefit his people. To this he attentively listened, and when we asked him if he would like his son to visit Keppel Island to be instructed, he was not long in talking to his boy about it before he gave his consent. The boy too was well pleased.
>
> And now a word about the lad, whose age is perhaps fourteen, and his name Uroopatoosaloom. In height he is just over five feet, with black hair and full, laughing eyes, a very pleasant expression, good features, and a mouth just large enough to display an enviable set of white teeth. Full of gentleness and good nature is this Fuégian lad, as far removed from a savage as I am. Not a man in the *Allen Gardiner* but likes him; not a man but has expressed surprise at his good qualities—his docility, his willingness to oblige, his quick accommodation to his new circumstances, his good looks and cleanly habits. The fact is, I went to Tierra del Fuégo screwed tight up in my prejudices, and desiring to exercise a very large charity towards a people belonging to the lowest portion of the human race. To my surprise, I found myself wondering at the evident resemblance to myself which these savages presented, and then unconsciously striving to convince myself that they must be worse than they seemed to be.

On leaving for Woollya, twenty miles distant, the father exhorted

his son not to go ashore, but to remain on the vessel, as the natives there belonged to another tribe, and were not friendly with his people.

From the deck of the *Allen Gardiner* Okokko addressed with much energy the people in the canoes about the ship, explaining to them that the missionaries desired to teach them about God and Jesus Christ, and to improve their condition. It was the first attempt at anything like preaching in the Fuégian tongue, and by one of themselves. Encouraged by the way in which the natives listened to his message, he, with his wife and family, went ashore on the Sunday. The day was spent in visiting the people in their wigwams, when, in his own simple and earnest manner, he again told them of the object in view. The result was said to have been "eminently beneficial," the natives showing the utmost friendliness during the remainder of their stay at Woollya. Not only so, but the Fuégians who desired to visit the Mission-station were more than could be accommodated there. And yet, on returning to Keppel, Mr. Stirling wrote, "We have now, with Okokko and his family, eleven natives of Tierra del Fuégo under our training and care." Shortly afterwards three Patagonians, from Santa Cruz—a man about sixty, with his daughter and son—were brought by the *Allen Gardiner* to Keppel. They far excelled the Fuégians in appearance, and were evidently conscious of their superiority.

Nothing could be more different from all they had been accustomed to than the circumstances of their new position. The regularity of the hours of labour, of meals, and of the issuing of stores; the morning and evening services of religion, to which they were summoned by the sound of the bell; the appointed periods of instruction; the attention bestowed upon the gardens and the farm; the tameness of the animals about the station; the novelties of diet, and the large use of vegetables; the contrasts between the wigwam and the snug cottage; the differences of clothing, and the importance attached to cleanliness in every particular; these, and a hundred other matters utterly beyond the range of their past experience, immediately arrested the observation of these strangers, and exercised a wonderful influence upon their imaginations. The new life was a series of surprises to them. Yet they fell in with its requirements easily.

It must have been no small satisfaction to witness first the blade, and then the ear, and to have the confident expectation of seeing ere long the full corn in the ear, in view especially of the peculiarly unfavourable nature of the soil.

Chapter VI

OPENING OF MISSION STATIONS ON THE ISLANDS

"*The isles shall wait for Me, and on Mine arm shall they trust.*"—ISA. li. 5.

THE training enjoyed by the natives at Keppel Island, although simple, as it could not fail to be, was thorough, the basis of the Christian instruction being the English language.

There was a junior and a senior or more advanced class, the members of the latter being also employed for some hours daily in the extensive mission gardens and farm, in the herding of cattle and otherwise. In this way orderly habits and steady industry were cultivated, while such out-door occupations conduced to health, and fell in with the kind of life previously lived by the natives.

It was arranged early in 1864 that Okokko should return to Tierra del Fuégo, and there establish a home. His idea was that "Camilenna, his wife, was no longer to fish and wander in the canoe. Her position for the future was to resemble that of an English wife; she was to stay at home, take care of the children, and present to her people an example of domestic life." This was indeed a new departure. It was the turning of the tide—a step in the transition from savage to civilized life—and a striking testimony to the value of the instructions received from Mr. Despard, Mr. Bridges, and Mr. Stirling.

On arriving at Packsaddle Bay, wrote Mr. Stirling, a gloom was cast over the minds of the natives on board (of whom there were several beside Okokko and his family) by rumours of a fatal malady which, in the past summer, had carried off large numbers of the people. Every one of our party was said to have lost relations. T. Button had lost two brothers; Threeboys his father, and other relations. All Camilenna's relations had died; and Lucca, too, had lost uncles and cousins; Uroopa's father had become a widower, etc. An unaffected grief took possession of our lately happy company of natives; the saddest of all, perhaps, was Threeboys, whose father, James Button, was now reported to be dead. Poor Camilenna, too, had one long night of weeping, and

Okokko's eyes in the morning looked swollen and heavy. Tom Button came to me more than once, saying, "Mr. Stirling, I very unhappy; by-and-by happy"; and his face bore traces of a saddened spirit.

The information received at Packsaddle Bay suggested the desirableness of proceeding at once to Woollya. This place was reached on 7th March; and there too they were called to listen to similar mournful tidings of the dire effects of a malignant sickness, and to have the report of James Button's death confirmed. By the third or fourth day after the arrival of the *Allen Gardiner*, some forty canoes were reckoned at one time in the harbour. Among those who visited the ship was Jamesina, as Mr. Despard was wont to call James Button's wife. Her face was full of sorrow; and, pointing with her finger toward the sky, she gave Mr. Stirling to understand, by looks more than words, how great her grief was. As an evidence of the widespread and disastrous effects of the epidemic, the majority of the natives had the hair cut short on the crown of the head.

Manning the boat, Mr. Stirling and Mr. Bridges, under command of the Captain, proceeded to Button Island. They were guided by Okokko and Pinoiensee into a pleasant cove, which they considered suitable for their future dwelling. Mr. Stirling had also another special object in view, the selection of a site for a station. Although there was much to admire in the spot and the soil seemed good, the space available for the purposes of a settlement appeared to him to be too limited, and he therefore resolved to examine another locality. Two miles further on he found one superior in every respect—good ground, good wood, good water, good grass, there being also a lake surrounded with woods half a mile distant from the shore. He thought they could not do better than fix on this place for the residence of Okokko, though the Captain rather disliked it for anchorage, and because it was peculiarly exposed to fitful hurricanes.

Returning by the boat to the *Allen Gardiner*, the chief officer reported favourably of the conduct of the natives during the day; and it was mentioned that Lucca had pointed out the exact spot where the dead bodies of the mission agents who fell in November, 1859, were lying. It was not two hundred yards from where the vessel lay at anchor. He added that Okokko and he had covered the bodies with large stones, lest

the foxes should devour them. Okokko having corroborated Lucca's story, the boat was lowered, and they proceeded to the place. Scrambling over the broken rocks, traces of the martyrs came to light. Mr. Stirling wrote:—

> The remains of Mr. Phillips and Captain Fell are unmistakable, and I have no doubt that six of the bodies of our beloved friends were placed entire where we sought them, that they were placed there in their clothes, and that not even their pockets were rifled. In the afternoon of the 11th March I read the funeral service, partly in the ship and partly by the grave. . . . The flag hung half-mast high, and every token of reverent feeling was unaffectedly offered. The hymn beginning "When our heads are bowed with woe" concluded the solemn service, and the booming of the ship's two signal guns announced aloud that it was over.

Various incidents occurred while the *Allen Gardiner* remained in this neighbourhood, not the least important of which was the erection of a dwelling and goat house for Okokko at Woollya, close to the spot where the dilapidated hut stood. Previous to leaving, he was visited in his new dwelling. They found him engaged in cooking fish for the family breakfast. To save him from the necessity of returning to canoe life, he was provided with a supply of stores sufficient to keep him going until the expected return of the vessel seven months later. Mr. Stirling could not fail to be somewhat anxious as to the result of this experiment; but Okokko was in good spirits, and the missionaries hoped for the best, all the more that on parting he had, in a simple, earnest manner, asked Mr. Stirling to pray for him when left alone.

It being needful to make a selection of such of the natives as desired to go to Keppel Island, Mr. Stirling chose eight, exclusive of Lucca and Threeboys. He thus wrote:—

> Our visit at Woollya closed on the morning of the 21st (March). We have been remarkably favoured by the weather; the natives, too, have been quiet and friendly in their conduct to us. We have had the satisfaction of interring the long-lost remains of our predecessors in this missionary work; we have by word and act endeavoured to set forth the mercies of God and the grace of Jesus Christ; we have been permitted to lay the foundations, as we hope, of a Christian civilization in these hitherto savage parts; and, notwithstanding the apparently small beginning, we have, as our knowledge of the work to be done increases, an increasing hopefulness of its ultimate success.

When in the following year the *Allen Gardiner* again visited

Woollya, it was found that three natives, in a fit of jealousy, and some pretence of the invasion of tribal rights as regards the particular spot occupied by the house and garden, had destroyed by fire all Okokko's property. His absence on a fishing expedition had been seized as a suitable opportunity for committing this act of wanton destruction. His distress at what had happened was very great, and he especially regretted the loss of his Bible and Prayer-book, and all the more that they were printed in the phonetic character and could not easily be replaced. On inquiry, Mr. Stirling learned from one of the natives at Woollya that the gardens had been laid out and fenced in, and sown with potatoes and turnips; that the goats had been carefully tended, and that the original flock of seven had increased to upwards of twenty; that a serviceable bridge had been thrown across a neighbouring stream; and, best of all, that Okokko had frequently spoken to the people about God, and heaven, and hell, and the sort of people that went to either of these places. He had been, in short, a witness for God among his fellow-countrymen.

As the *Allen Gardiner* was about to return to England, with Mr. Stirling on board, and a considerable time would probably elapse before another visit to Woollya would be paid, it seemed desirable that Okokko and his family should, in the altered circumstances, return along with the other natives to Keppel Island, for further instruction. This arrangement did not involve an abandonment of the settlement at Woollya. It was simply a measure whereby a little later on it might be reoccupied in more advantageous circumstances.

Leaving Okokko and his family, Lucca and Pinoiensee and their wives, and two other lads, under the care of Mr. Bridges, Mr. Stirling proceeded to England, taking with him four Fuégians—Threeboys, Uroopa, Jack, and Sisoy. They arrived in August, 1865. After a brief stay in Bristol, these lads were boarded with Mr. Heather, at Clarborough, near Retford. They could read the English Testament tolerably, write fairly in a copybook, mend their clothes, attend to cattle, and do farm and garden work in a small way. They attended a Bible-class, and showed no inferiority to English boys of the same class. The Bishop of Cork, referring to an address given by one of the lads at a public meeting over which he presided in that city, testified that "he is

REV. W. H. STIRLING

(afterwards Bishop of the Falkland Islands),

AND FOUR FUÉGIAN YOUTHS.

1866.

capable of attaining to our intellectuality, to our morality, and to our virtue." Nor was private prayer neglected.

During the sixteen months the Fuégian lads were in England "they won the esteem and regard of those who had the opportunity of seeing them from time to time—in church, at home, at work, at play, or in the house of a friend, their behaviour was good." They left this country in the *Allen Gardiner* in December, 1866, arriving at Monte Video in February. Uroopa's delicate constitution had suffered much from the tempestuous voyage. Referring to him, Mr. Stirling wrote from Monte Video:—

> His thoughts are much bent on heavenly things, and I am confident the subject he likes best is that which has most of Christ in it. At his own request he received the name of John in baptism, "because John was the name of the disciple whom Jesus loved." As he grew weaker one of the sailors remarked, "I wish I was as ready to die as that lad."

In another letter Mr. Stirling wrote:—

> He had calmly distributed his few articles of property, making me his executor, and said, while doing so, in a tone which seemed full of sweetness, "If Jesus takes me," do this or that. To be with Jesus in the better land was his simple desire. The 23rd Psalm, which he had often repeated in England, furnished words expressive of his own experience.

Notwithstanding the most unremitting care and attention, Urcopa gradually declined, and on April 2nd, 1867, his spirit passed away, a day or two before the *Allen Gardiner* reached Keppel Island. His remains were laid in the Mission Cemetery.

In the month of June Mr. Stirling and Mr. Bridges, accompanied by Threeboys, visited Tierra del Fuégo. It fell to them to break the sad news of Uroopa's death to his father.

> The father was at first angry and suspicious, but he came into the cabin and listened attentively to the account which Threeboys gave, that death came to him, not in terror, but in the peaceful and joyful hope of the resurrection to eternal life. The feelings of the poor man were apparently much soothed by what he heard, and he appeared satisfied when we gave over to him the greater portion of Uroopa's effects.

Up to this time Threeboys had been in good health. But just then he was struck with a mortal disease. Mr. Stirling resolved to go at once to Stanley for medical advice. The malady increased in the

course of the voyage. This was very discouraging. On the other hand, the sufferer gave evidence of a great change in his character. The illness and death of Uroopa, and the faith which brightened his latter days had much to do with the bringing about of this change. Death put an end to his great sufferings while still at sea, and he was buried at Stanley within three months after the funeral of his friend Uroopa. Mr. Stirling had no doubt that the Lord had drawn him to Himself with the cords of love, and added:—

> In his delirium he talked or shouted for hours together sometimes. Yet nothing offensive escaped his lips, while frequently in his unconsciousness he would repeat the Lord's Prayer, or a line of a hymn, or a text, or a fragment of the Creed. One night, abruptly, but with a rich, deep, and most solemn tone, he exclaimed, "I believe in one God, the Father Almighty," and then stopped. The force and precision of the words never before seemed to me so marvellous, and I shall never forget the effect upon me. . . .

The youngest boy Sisoy was left with his father at Woollya, as he did not see his way to part with him again at that time; while Jack, who was an orphan, remained at Keppel. The reader will learn more of both of these lads as the narrative proceeds. Meantime, it has been felt to be a privilege to present the first fruits of the seed corn referred to in the opening paragraphs of a previous chapter (p. 39).

Mr. Stirling earnestly desired to win the islands of Tierra del Fuégo for Christ. There was no royal way of accomplishing this. Such a result could only be secured by God's blessing on a course of prayerful and persistent labour; and this involved much hardship and no small amount of risk as regards his personal safety. But, in the exercise of faith, he heroically faced the danger. For, while fully recognising the value of the training got by a few at Keppel Island, he saw clearly that if any decided impression was to be made upon the islands as a whole, it could only be by his gaining the confidence of the natives, as the result, not of an occasional visit, but of a lengthened sojourn among them. Hence the importance of establishing stations on the islands, so that from them the light might radiate to the remotest parts.

By way of experiment, a small settlement was commenced at Liwya, on Navarin Island, on the southern shore of Beagle Channel.

Okokko, Lucca, Pinoia, and Sisoy, among others, were placed there. A log house was built for them, goats and sheep, as well as implements and seeds for the purposes of cultivation, being also provided.

Before leaving these natives, Mr. Stirling endeavoured to impress on them, in view of the kindness shown them at Keppel, the duty of showing kindness to others. To some of them he gave certificates of character, enclosed in a waterproof bag. On one side of the card was written the name of the native and his character; while, on the other, strangers were requested to treat them with kindness, and not to throw stumbling blocks in their way—a not unnecessary precaution.

On again visiting the station several months later, Mr. Stirling thus remarks:—

> We found *our* natives in possession of their rude homestead property and goats notwithstanding the severe trial of a most inclement winter.

He added:—

> I am about to try a residence ashore, and for this purpose have ordered a wooden house at Stanley—length, over twenty feet; height of wall, six feet six inches; breadth, ten feet. My motive for living ashore is to exercise a direct and constant influence over the natives, to show my confidence in them, to encourage a more general and regular disposition in them to adopt our ways and to listen to our instruction, and to get the children daily within the zone of Christian example and teaching.

Accordingly, in January, 1869, Mr. Stirling established himself at Ushuaia, opposite to Liwya, on the north shore of Beagle Channel Okokko was left in sole charge at Liwya; the others willingly accompanied the devoted missionary, and became his body guard. The spot selected had a good harbour, plenty of wood and water, with land available for tillage and pasturage.

In 1899 George Despard Okokko was still living at Ushuaia. He was between fifty and sixty, the oldest Yahgan in Tierra del Fuégo. There were not more than three or four others anything like that age. He was the only survivor of the thirty-six who were baptized by Bishop Stirling at Ushuaia (p. 55), and the only native living who had a grandson.

After a week's residence at Ushuaia, Mr. Stirling wrote:—

> As I pace up and down at evening before my hut, I fancy myself a sentinel—God's sentinel, I trust—stationed at the southernmost outpost of His great army. A dim touch

of heaven surprises the heart with joy, and I forget my loneliness in realizing the privilege of being permitted to stand here in Christ's name.

Bright and noble words, these! But will the reader pause for a moment before proceeding with the narrative, and consider how much they imply. Here is a man with high ministerial qualifications, and no small amount of culture, who would doubtless have filled with advantage important positions in his native land, but who, instead of being content to settle down there, or even at one or other of the more outstanding foreign mission stations, where his gifts would have been appreciated, prefers to occupy a miserable wooden hut on the bleak and unfriendly shores of Tierra del Fuégo—every other consideration giving place to the one overmastering desire to tell the degraded natives of God's love, and to lead them to believe in the Lord Jesus Christ to the salvation of their souls! The reader can follow out this passing reflection for himself.

Mr. Stirling's hut not being sufficient for the stores he had brought with him, he portioned them among the more trustworthy of his native friends. He desired to foster in them the principle of responsibility, and he testified that each was faithful to his trust. The jealousy of the more lawless natives led to an attack on the others. Hearing the disturbance, Mr. Stirling appeared on the scene. The attacking party made off. He followed them to their wigwams and demanded an explanation, at the same time reproving them for their conduct. It had the desired effect. That same evening fifteen of the more friendly natives assembled in the hut to join in thanksgiving to God for His mercies.

Still, Mr. Stirling knew that stealing was with the natives an inveterate habit, and he therefore felt not a little anxious as regards the future. As the most likely plan of counteracting such tendencies, he decided to combine with a course of morning and evening instruction some systematic outdoor work for the purpose of laying out a complete settlement. Food was given to such as were willing to work. Cleanliness and tidiness were insisted on, and no one was allowed to enter the hut without giving a proper salutation. Violence or theft was punished by exclusion from the privileged hut for a period proportioned to the offence. One man was so enraged at his exclusion from the hut, in

consequence of some offence committed, that he threatened to kill Mr. Stirling. But, said one, who was himself excluded for a less offence, "If you kill him, we'll kill you." Thus a beginning was made in the direction of law and order.

For seven anxious months Mr. Stirling laboured at his humble indoor and outdoor tasks. At the end of that period, in August, 1869, the *Allen Gardiner* arrived, "bringing him an unexpected summons from England to return home for consecration as the first Bishop of the Falkland Islands. He embarked, as required, immediately, leaving for a time the friendly natives in sole charge of the half-formed station."

Chapter VII

THE DARKNESS PASSING AWAY

"*The people that walked in darkness have seen a great light.*"—ISA. ix. 2.

UNTIL such time as the Rev. Thomas Bridges could arrive—he had gone to England for ordination, and was ordained by the Bishop of London on Trinity Sunday, in 1869—Mr. Stirling, on reaching the Falklands, arranged that Mr. Bartlett, the mission farm bailiff at Keppel, should proceed to Ushuaia to help the natives with their gardens, and that Mr. Resyek, who had shortly before joined the mission, should take charge of Keppel.

During his brief stay in this country, Mr. Bridges, at the Committee's request, selected two catechists, one of whom, Mr. James Lewis, was a skilled carpenter, and the other, Mr. John Lawrence, possessed a good knowledge of agriculture. Immediately thereafter he hastened back with his newly-married wife to his field of labour, without waiting for the agents referred to. The Bishop of London, when presiding at the annual meeting of the Society, called attention to the fact that Mr. Bridges had, previous to coming home, spent eleven years of his life among the Fuégians, and stated that "it was scarcely possible to imagine a man more fitted in every way for the singularly difficult and peculiar work allotted to him."

After an absence of six weeks, three of which were spent at Ushuaia, Mr. Bartlett returned to Keppel. While at Ushuaia he had worked hard himself, and given the natives efficient help in digging, planting, and enclosing their gardens, and when writing to Mr. Stirling he spoke most favourably of their good behaviour. When the entire mission party met at Keppel in December, it was arranged that Messrs. Bridges and Lewis, with their wives, and Mr. Resyek, should proceed to

Ushuaia, while Messrs. Lawrence and Bartlett, with their wives, should be responsible for the work at Keppel.

As the work continued to advance not only at Keppel and Tierra del Fuégo, but also throughout the South American Continent generally, by the appointment of chaplains and missionaries, as will be specially noticed in a succeeding chapter (page 89), the want of episcopal superintendence, it is said, was pressingly felt. Hence the recall of Mr. Stirling. He was consecrated

THE FIRST BISHOP OF THE FALKLAND ISLANDS

in Westminster Abbey on the 21st December, 1869, by the Bishop of London, assisted by the Bishops of Ely, St. David's, and Worcester. The event was a memorable one, marking as it did the close of the first period of the mission, and inaugurating another which was destined to prove one of enlargement and of blessing to many thousands in the neglected Continent.

After Mr. Bridges' return to the Falklands, he paid his first visit to Ushuaia in the beginning of 1870. It was a great satisfaction to him to find everything in good condition, showing that the instruction imparted by Mr. Stirling and Mr. Bartlett had not been thrown away. The work continued to be diligently prosecuted on the same lines. And five months after the arrival of the mission party on that island they were cheered by a visit from the newly-appointed Bishop. He described the appearance of the infant settlement as "very promising." An iron house, sent from London by his request, which had been dedicated to the service of the mission by prayer and the reading of the Word of God, and which had been named "Stirling House," occupied a fine position; while in front and rear the gardens of the residents were admirably laid out. Five-and-a-half acres, well fenced, belonged to six native families. Scattered up and down among the various buildings were wigwams of a superior sort.

BAPTISM OF THIRTY-SIX INDIANS.

Bishop Stirling had much more of a pleasing nature to report, in connection especially with the baptisms. It can be best told in his own words:—

It is not, we must allow, a slight change which has taken place in the character of the natives of these parts, when we contrast the peaceful development of our plans now in their very midst with the fitful, hesitative, timid efforts we were compelled by their former savage habits to put forth.

But it is delightful now to feel we are working among a softened, respectful, and receptive population for the most part, and to be able to report a native Christian nucleus formed in the centre of Tierra del Fuégo.

I joined with Mr. Bridges in baptizing thirty-six of the Indians, adults and children, and in joining in Christian marriage seven couples. The service took place in the open air, in the presence of, I suppose, a total of 150 persons, including ourselves. The responses by the candidates were firmly and intelligently made, and I trust, with God's grace, they will be kept.

That this was no vain trust, was shown by the fact, as mentioned by the Bishop, that the baptized had spontaneously organized evening worship, and were meeting in each other's houses for prayer and praise. He adds:—

One evening I was present, and a more touching, encouraging assembly for prayer I never was at. The prayers were beautifully uttered, deeply reverent in tone, eloquent in expression, and full of pathos.

And these were Fuégians, who a few years before were among the most degraded specimens of humanity on the face of the earth—"the miserable lords of a miserable land"! Nothing but the grace of God could have accomplished such a marvellous change. To Him be the glory. No one was more astonished and gratified on being informed of the change that had been wrought on them than Charles Darwin—"the one man," in the words of the late Richard Holt Hutton, "whom European science would, with one voice, probably agree to consider as the most eminent scientific writer and thinker of the present century." Darwin's subscription to the Society's funds, continued for many years until his lamented death, was, according to the *Spectator*, "about as emphatic an answer to the detractors of missions as can well be imagined."[1]

Reference has been made to Okokko and Lucca. What about the other two surviving Fuégians who had been in England? Sisoy, after having been delivered safely over to his father in May, 1867, was for some time lost sight of. About seven months afterwards, on an attempt

[1] *Spectator*, 26th April, 1884.

being made to establish a pioneer settlement on Navarin Island, he heard of it, and came there, still wearing the remains of his English clothes. He was then found with Mr. Stirling when at Ushuaia in 1869, after which he again went to live with his father, to whom he was strongly attached. Lucca's account of him was most gratifying. He referred especially to his resisting the temptations of his evil surroundings, and to his purity of character and sweetness of temper. His father having died in the following year, he at once went over to Ushuaia, and there he was found by Mr. Bridges in July 1870. Many interesting details of Sisoy's helpful efforts to further the kingdom of Christ might be given, but the limited available space precludes their introduction.

As regards the fourth youth, known as "Jack," he was much employed on board the *Allen Gardiner*, acting for some time as cook. He seems to have moved about a good deal, living at times among his own people, far removed from all direct missionary influence. From the Falklands in 1872 he wrote a letter of thanks to the friends of the mission in England. After adverting to their former life of wickedness and ignorance, and to what their teachers had taught them, he added, "I very much want to be a good Christian. I ask God every day to help me to love Him, and to do all things to please Him. . . . We hope God will send us more teachers, and help me to teach my people, that they may all know about Jesus Christ our Saviour." Jack was baptized on his deathbed, at his own request, in 1874.

Steadily the work advanced, so that before the close of 1882 Ushuaia was a regular, well-conducted Christian village, with cottages instead of wigwams, a church, a schoolhouse, and an orphanage. It had been visited on several occasions by the Bishop, when the school was examined, and adults were confirmed and admitted to the Communion. Mr. Bridges had compiled a grammar and an extensive vocabulary and dictionary. He had also completed for the Press the translation into the Yahgan language of the Gospels of St. Luke and St. John and the Acts of the Apostles, the selling price of these Gospels (which were printed by the British and Foreign Bible Society) being fixed at one shilling each. It was the first time the natives had seen their language in print. In the work of translation valued assistance had been rendered by Sisoy.

The remarks that follow are taken from the Narrative of the Origin and Progress of the Mission, by the late Rev. John W. Marsh, M.A.:—

> It is interesting to know that the men who are under Christian instruction are (under Mr. Bridges' guidance) developing habits of industry in planting and fencing gardens, felling trees, sawing them into planks, building cottages, and making roads. Cattle and goats have been introduced. An orphanage has been erected, of which all the planking and fittings were prepared on the spot, and twenty-five children are here clothed, fed, and educated at the expense of friends in England.

After thirty years' residence in these parts, Mr. Bridges, in 1886, ceased to have any official connection with the Society, having obtained from the Argentine Government an extensive grant of land in Onaland, along the shores of Beagle Channel, about forty miles to the east of Ushuaia, with the view of working it as an industrial farm. He named it Harberton. The design was to employ chiefly Indian labour; and it need hardly be said that, although as one result of this step he became a naturalized citizen of the Argentine Republic, the operations of the farm were conducted in full sympathy with the mission.

In accepting the resignation of Mr. Bridges, which they did with unfeigned regret, the Committee gratefully acknowledged the valuable services he had rendered to the mission, noting at the same time the advance during the period referred to from heathenism to Christian civilization among the natives of Fireland. On his retirement, Mr. Lawrence was appointed local superintendent.

The work among the Ona people has always been carried on under great difficulties. Yet it is noteworthy how God, in his providence opened doors for the entrance of the Gospel among them. Thus Mr. J. Robins, who was formerly in the *Allen Gardiner*, and for a time also in Paraguay and Keppel, having been appointed resident manager of two farms in Onaland, was doing excellent work of a kind which the Society could not hopefully attempt. The families of Mr. Lawrence and Mr. Bridges also have grown up among the natives, and are exercising a healthful influence over them.

Notwithstanding, reference is made somewhat sorrowfully by Bishop Stirling to the extent to which the natives of the Fuégian Archipelago have dwindled down of late years. It is not the Yahgans only, he states, but the race generally, that has suffered this decline. For some

time there was a marked improvement, physically and morally, of the Indians who came under the influence of the mission at Ushuaia. There was an uplifting process gradually going on. This was seen, as already stated, in improved dwellings, etc. But when all seemed full of promise, there came an invasion of so-called civilization. Formerly, the whole of Tierra del Fuégo was practically Indian territory. It continued to be so until Argentina and Chili put in their respective claims to the land, the award, by mutual agreement, being eventually made by the President of the United States, who divided it between the two claimants. What followed is thus stated by the Bishop:—

> It was necessary for them to take possession of their respective portions, and in doing so Argentina determined to make Ushuaia the chief seat of Government in our new territory. In the wake of Government came soldiers and sailors and traders and gold searchers. The natives were astonished and embarrassed. The new forces threatened to overwhelm them, and rapid adjustments were difficult. Some violence and many temptations were offered to them. Cajoleries and cruel kindness did their work. Resistance was found to be quickly penal, and always apparently unprofitable. It is not surprising that a people in the very childhood of a new life should be gradually overcome. The leaven of a Divine law had but imperfectly permeated the rude lump. As a consequence, many were led astray. But things were not unhopeful until an attack of measles took place after a distribution of clothes by the Argentines. The cause and effect seemed clear. But this disease, so mild when treated with care, spread like wildfire among the Yahgans, burning up the very best material of the Mission. The settled natives within a radius of thirty miles of Ushuaia nearly all died, and naturally the residue were terrified and scattered. The Indians, given to hunting and fishing in independent parties, more or less escaped. The civilized almost all perished. This great blow struck at the roots of the mission work, and to begin again with all the added difficulties of the present time to contend with, and among a people scattered and parted, seems hopeless. . . .

In 1884 the Argentine Government Commission proclaimed the authority of that Republic in its acquired territory, of which Ushuaia forms a part. The change was viewed with some apprehension, but Colonel Lassarre was most friendly, showed the missionaries all possible honour and regard, and assured them, on the part of the Argentine Government, not only of protection, but even of co-operation on account of the humane and civilizing character of the mission. The fact is noteworthy, when it is borne in mind that all the officers and men in the Argentine Commission are members of the Romish Church, and that they represent a Government which had not pre-

viously done much for the protection and welfare of the Indian races. The missionaries were full of gratitude to God for the favour thus shown them; and the Rev. Thomas Bridges wrote that his wishes had been incorporated with the regulations, and the security of the natives secured. But alas! his hopes were not destined to be realized. The social and civil influence of the Argentine Prefecture established in the immediate neighbourhood of the mission turned out to be unfavourable, as has already been fully explained in the Bishop's letter.

Three Ona girls were brought to the Orphanage, as the Governor did not know what to do with them, and expressed a desire that the mission should undertake to train and support them. They belonged to a tribe that had been much driven about from place to place, for whom previously little or nothing had been done. As illustrating their habits, when the porridge was placed on the table and spoons given to the poor girls, they thrust their hands into the middle of the dish, having never handled a spoon before.

Mrs. Hemmings taught the girls to spin and knit. She mentioned that one day the Governor, with his family, was there, and that he was so pleased and amused to see the women outside their houses spinning and knitting, that he begged to have a pair of stockings made to send to the Minister for exhibition to show what native women were capable of doing.

Mr. Bridges visited Ushuaia from time to time, and as he spoke English, Spanish, and Yahgan with equal fluency, he was able to preach to the several classes resident there or in the neighbourhood in their own language.

Writing in April, 1892, Mr. Lawrence reported an improvement in the conduct of some of the natives, especially in the matter of temptations to drink, which he stated were recently introduced into the country. Liquor is kept at the stores, all of which are drinking shops, at which drink is freely sold. The Spaniards are for the most part responsible for the reprehensible practice. Sad to say, the liquor traffic is greatly on the increase throughout the whole of these regions, and this causes the missionaries much anxiety. The storekeepers and settlers on the north shore have been urged not to give or sell drink to the natives. The temptations arising from this cause

were increased by the presence of a considerable body of miners, most of whom, after a time, happily left the country, as they could not find sufficient gold to pay their expenses. Their departure was a welcome riddance to the mission, as also to the natives generally.

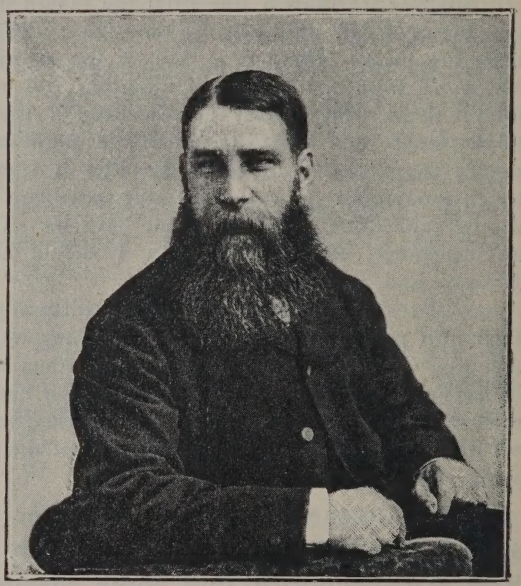
Some recent information regarding the Onas is contained in a letter from Mr. Lucas Bridges, son of the Rev. Thomas Bridges, dated February 11th, 1899. He wrote:—

> Suppose we draw a line from the mouth of Rio Grande due west, south of this line I can speak positively of the Ona. Their number is not 250 all told, 50 of these are men. There is a lake in the interior of this island, having its eastern end north from our home at Harberton. Its western end is north of Yendagia, and from it there rushes a river into the head of Admiralty Sound. This makes a mission to the Onas from Yendagia out of the question, as your missionaries would have to double the east end of this lake, after a tramp of some seventy miles over very rough mountains. . . . We have had over 140 of the natives here this last year at the same time, and at present have 90. They would not leave their children in an orphanage, and if they would, I should not advise it after our experience at Ushuaia and Tekenika.
>
> . . . There are few Onas over thirty years of age who have not killed one of their own people in revenge. . . . They are passionate, revengeful, and lazy. On the other hand, they are kind and generous to a friend, enduring and determined in hunting, and they put up with no end of hardship without a murmur. They paint themselves from head to foot with red clay, mixed to the thickness of dough with oil. Their appearance, though red, is not dirty, and they never dwell long in the same place.

Notwithstanding these and other untoward influences, the work advanced steadily and encouragingly. Some four hundred Fuégians have been admitted to Church membership by baptism; and in a recent report reference is made to "hallowed little spots in Tierra del Fuégo—just a family at each place where the true God is worshipped, honoured, loved, and served."

The Queen's Jubilee was duly held at Ushuaia, much enthusiasm being shown on the occasion. The room was appropriately decorated with Argentine and English flags, with the mottoes, "Viva la Republica" and "God Save the Queen" worked in leaves of the winter's bark tree. A very happy evening was spent, and before the proceedings, which consisted of prayers, hymns and addresses, were brought to a close, "God Save the Queen" was heartily sung, three cheers were given by the mission, and three *vivas* by the Spaniards.

Among those who have rendered important services in the mission, few, if any, have a worthier record than the late Mr. L. H. Burleigh. He arrived at Keppel in 1877, and for eleven years laboured indefatigably to promote the moral and spiritual welfare of the natives brought there in the *Allen Gardiner* for instruction and industrial training. He acquired at the same time a knowledge of the Yahgan language and an insight into Fuégian character, which proved invaluable.



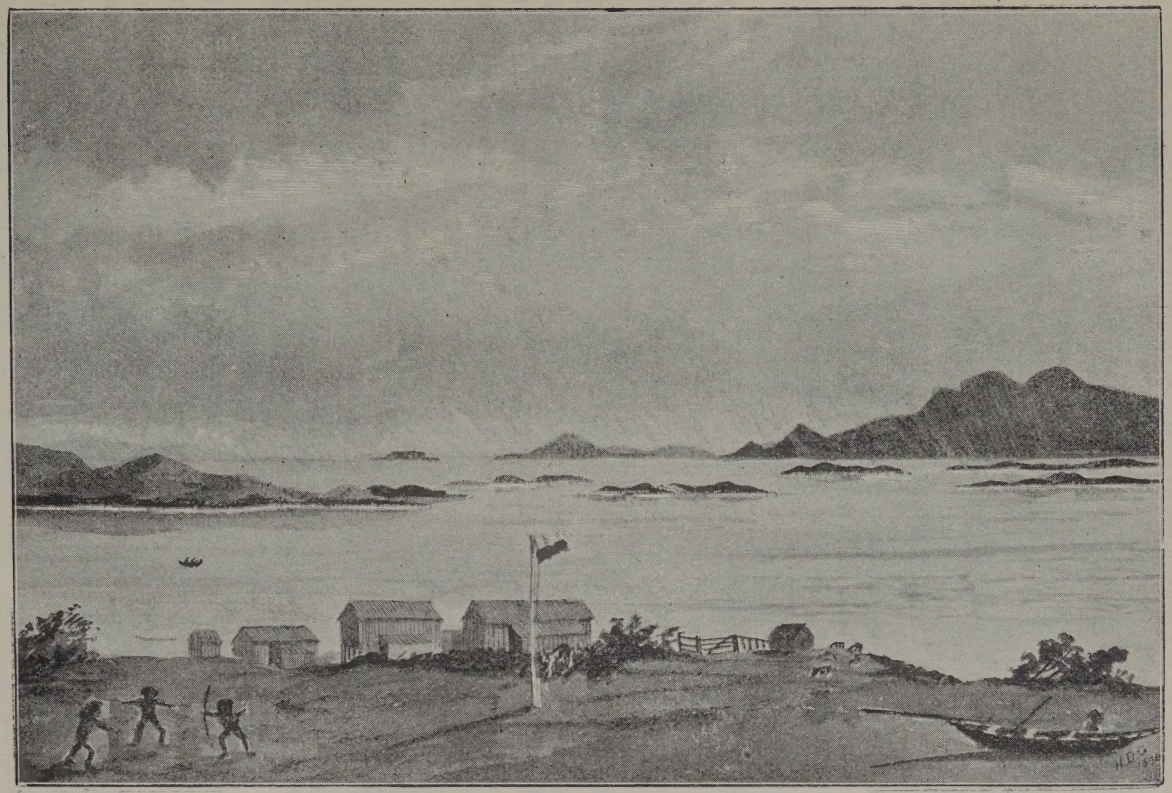
MR. L. H. BURLEIGH.

Much, however, as Mr. Burleigh loved his work at Keppel, he longed to do something for the miserable natives in the vicinity of

Cape Horn.

Accordingly, when it was proposed to extend the mission by opening a station in this part of Chilian territory, Mr. and Mrs. Burleigh at once volunteered, and removed, in 1888, to Bayly Island, naming the station Wollaston. Life there, it is said, was one continual struggle against adverse circumstances. The natives were sunken beyond description in savage ignorance and wickedness. Yet were the labours of the two devoted missionaries attended with marked success. Let a single case suffice. It is vouched for by Mrs. Burleigh, who spoke as follows at an annual meeting of the Society:—

. . . The case of a dear old man is in my mind now. He was one of the oldest men at Cape Horn, and one of the most degraded. Our first service was held on the Sunday after we arrived there, and this man was one who came. We had no service room, and so were assembled under the trees. I am sure if you could have seen him you would have thought the same as Darwin did, and asked the question, as I did on three occasions, "Are these people really human?" But this man listened attentively to every word. This was the first token that God was with us. At the



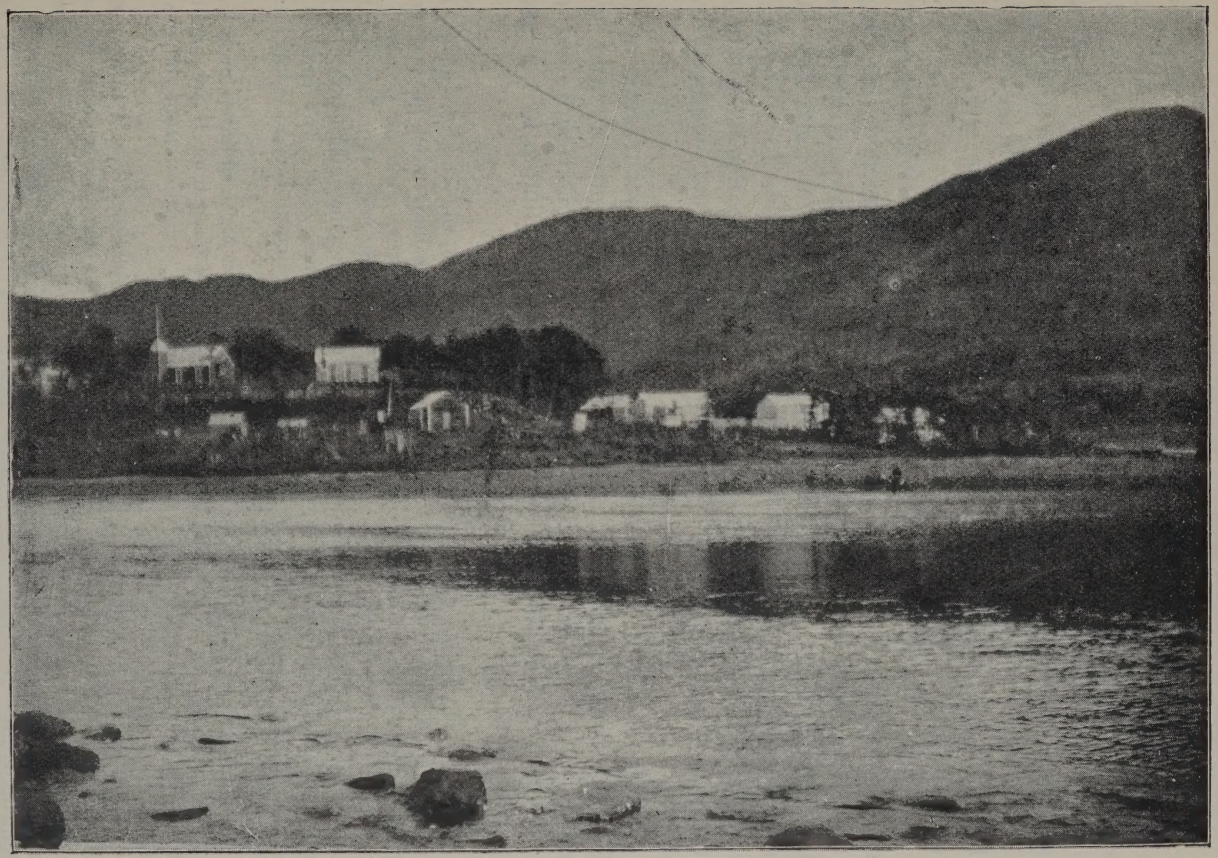
WOLLASTON STATION.

close of the service the man came up and said to my dear husband, "You have been speaking a great deal this afternoon about things we never heard. You have been telling us about a man called Jesus. He seems to be a very kind sort of man; we should like to see Him very much. Is He coming to Wollaston?" We took him home that day. My husband stayed with him for two hours, and when he rose to go the old man said, "Do not leave me; sit longer and tell me more of this good news." So he stayed as long as he could, and with the promise that he would come again, he invited the old man to come to our daily prayer meeting, and that disciple of Jesus was always the first to be there. Not long after this he was taken ill, but still he wanted to come, and on one occasion he did come when he ought to have been at home. . . .

From him we learned a great deal that was most helpful to us in after times. He told us his past history, and we thanked God for having given him life. He died rejoicing in Christ, and it was the first Christian burial that we had at Wollaston Island. . . .

The frightful storms and general inclemency of the weather necessitated the removal of the mission to a more favourable locality. That there was good ground for the transference will be readily acknowledged from the fact that not only was the region desolate in the extreme, but that "the weather chronicle for one year was, 300 *days' rain continuously, twenty-five storms, other days neither fine nor wet.*" That Mr. and Mrs. Burleigh should have remained there for three years, enduring all the discomforts and hardships which such a residence involved proved beyond a doubt that they were in no ordinary degree devoted to their work.

The Bishop being satisfied that a change was indispensable, he and Burleigh went in search of a more suitable field, which they discovered in Tekenika Sound, on the south coast of Hoste Island, distant from Wollaston about fifty miles. It occupies the unique position of being the most southerly settlement of human beings in the world. The removal thither was shortly afterwards effected, the entire body of the natives at Wollaston accompanying the Burleighs. They were joined also by a large party from New Year's Sound. Indeed, all the natives living within a radius of fifty miles, excepting those at Ushuaia, were gathered there, insomuch that the place was quite alive with people. Mr. Burleigh, writing in November, 1893, spoke of the growth of peace and order among the people such as he had not ventured to hope for a few months previous.



TEKENIKA STATION.

The Burleighs entered hopefully on the work in this new field, having the prospect of a more successful issue than would have been possible at the former station. Alas! when all looked so favourable, the entire mission were called to mourn the loss of Mr. Burleigh, who from some unexplained cause was drowned when out in the bay in his boat, on 23rd December, 1893, "to the unspeakable grief of his widow and children, as well as of his Indian flock, who were so lovingly attached to him."

It deserves to be recorded to the credit of the native women that, instantly on observing from the beach what had happened, they threw off their garments and swam to their canoes, in order to render such aid as might be in their power. Unfortunately, a high tide was running, and their utmost efforts to save the precious life proved unavailing. But the heroic action on their part was a splendid testimony to the influence which the lamented missionary had acquired over them.

The presence of the Bishop shortly after the occurrence of this sad calamity was warmly welcomed, and his sympathy and wise counsel were a source of much comfort to Mrs. Burleigh and the bereaved congregation. In touching terms he alludes to her great sorrow, and testifies that:—

> In incessant and loving attention, and ministries to the children under her charge, and to the sick and troubled who came to her, she finds relief for that great grief which at first she thought would rob her of her senses. And no wonder; for under her wise and motherly care, under her judicious treatment, the children have all the beauty of health and the attractions of an ever-developing intelligence. It was delightful to see them either at their daily tasks or at their play. The services on Sunday were bright and joyous, under the influence of their well-trained voices; even anthems they sing creditably.
>
> The amount of labour and patience bestowed upon these children must have been immense. . . . When I see how much good has been done, I am appalled to think that Mrs. Burleigh is almost immediately to be withdrawn from the charge of these children. . . .
>
> Miss Lawrence has consented for a time to go to Tekenika Bay, a thing I consider *most* important on Mrs. Hemming's account. The latter is crippled seriously by rheumatism, and is more fit to be looked after than to look after a Girl's Home. Her courage in staying at Tekenika, and her readiness to fill the gap made by the retirement of Mrs. Burleigh, deserve the highest praise. The climate and soil seem full of rheumatism, so wringing wet are they, yet Mrs. H. bravely encounters their

TEKENIKA STATION FROM THE JETTY.

evil tendencies, and gives another proof of womanly devotion to the needs of the mission. . . .

Shortly previous to the sad event just narrated, Mr. P. Pringle had arrived as a skilled artizan, of missionary spirit, and was at once engaged in extending the Orphanage, in erecting a workshop, a school-room, and also a church so soon as the other buildings were completed. The several erections are on piles, owing to the great dampness of the soil.

Referring to Mr. Burleigh's death, the Bishop wrote that:—

The fact of Mr. Pringle being resident there proves a tower of strength in this hour of weakness and distress. For he is, so far as I can judge, a very capable and suitable person to take charge of the mission in Tekenika. And he proved himself a wise, and manly, and most kind friend to Mrs. Burleigh when sudden bereavement came upon her.

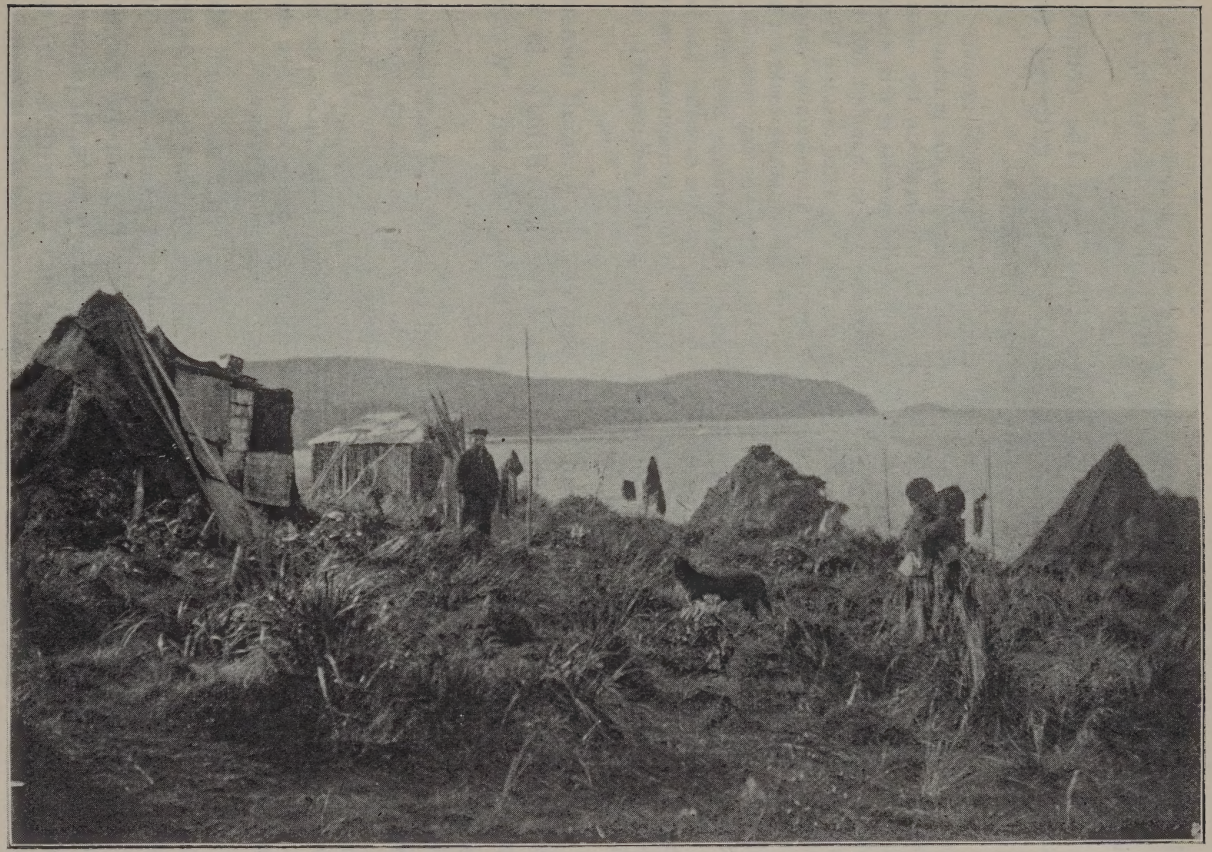
This station is now the headquarters of the mission in Tierra del Fuégo, and is under the charge of Mr. and Mrs. Pringle.

The devoted labourers at Tekenika were not left without tokens of encouragement, as will be seen from the following letter written in April, 1896, by Mrs. Knowles, since resigned:—

One of the saddest, and yet the brightest, episodes of our life here transpired this morning. The brightness indeed outweighs the sadness. Our merriest girl was called home to be with Jesus after nearly five months of suffering. From the time we arrived, until laid aside by sickness, her duties were in our own rooms, and most conscientiously was her work done—performed, I am sure, from the highest motives—to please the loving Saviour whom she early learnt to serve. She spoke but little (except to the girls when alone with them) during her illness ; but last evening she said in her own quaint way to Miss Fletcher, " Me die to-night," and gave such a happy testimony of her trust in Jesus. Early this morning Miss Fletcher called me, and together we watched beside her until her spirit winged its flight to the Saviour's presence.

To this account Mrs. Burleigh adds the following particulars:—

At one time about seventy natives from the Sound came over to us for protection from the traders, and amongst the number was a woman in a dying state. Some of the number had carried her all those miles across the mountains, etc. When they laid her down on the ground at Tekenika, she said to one of our women, " Where is Mrs. Burleigh ? Will you take my two children up to her and ask her to take care of them and love them for me, for I am dying ?" The woman brought them up, two wretched-looking objects ; it took twelve days before we could get them clean ; but very dear and intelligent children we found them. When they first saw us, and found that we were *white* people, they simply flew from us, and hid under the bed in the hut. We went down to tell the poor



NATIVE VILLAGE, TEKENIKA.

mother that we would love and take care of them, but she had passed away. The little girl Atumersurwyerkeeper (the girl referred to by Mrs. Knowles), I believe, has been a Christian for a long time.

The condition of Tekenika at that time gave the committee much concern. Their views in regard to it will be gathered from the following sentences taken from the last report:—

The vicissitudes of the Southern Mission of late years have been various. The paucity of the population, the adverse influence of evil immigrants, the proximity of a Government Prefecture, the change from former well-known localities, the influx of disease, have all tended to reduce the work, and to diminish the interest in this, which is the oldest mission of the Society, and one around which many of the happiest and most fragrant memories of the past still linger. It was at one time suggested that the Mission at Tekenika should be abandoned on account of the fewness of the remaining Yahgans, and the great difficulty of gathering them together; but the committee could not bear the thought of deserting "the remnant that was left" while there was any probability of work being carried on among them. They remembered the yearnings after this very race which filled the heart of the Society's founder, the pains and the care that had been bestowed on them, the bright examples of true faith raised up from among them, and the portions of Scripture already translated into their language, and they determined to make another effort for the evangelization of the remnant.

In this resolve the committee were doubtless in no small measure influenced by the noble spirit manifested by Mr. Pringle in the peculiarly trying nature of the work that fell to his lot. Writing a year or so before, he said:—

What may be the committee's ultimate disposal of myself and work is a small matter beside my hearty desire to be used by Him as a channel of grace to my fellow-men. I have promised Bishop Stirling that if he desires it I will stay alone in Tekenika for the sake of the remnant that the Lord has here; but I can see, with many others, that our work among the Yahgans is drawing to a close. My heart is bound up with the poor folks, and I shall never forget the days I have spent with them; but they have had many advantages over their poor fellow-countrymen, the Ona and Alaculoof Indians.

When Mr. Pringle was leaving for England, Mr. and Mrs. Whaits were transferred temporarily from Keppel Island to Tekenika. Miss Fletcher, from Ushuaia, joined them about the same time. The party entered on their work in very encouraging and hopeful circumstances. Some Yahgans from Ushuaia, unfortunately, brought influenza with them, and both Mr. and Mrs. Whaits were attacked with it. To the deep regret of all, the latter succumbed to the disease on 18th September, 1898, after twenty-four years of faithful service in connection with the

WIGWAM BUILDING, TEKENIKA.

missions in Tierra del Fuégo, at Keppel, and latterly at Tekenika. She is spoken of as a mother in Israel.

In May, 1899, there was received from Mr. Pringle a photo representing forty-three Yaghans at Tekenika, transformed from naked, filthy savages, into steady, clean, honest men, women, and children, all "clothed, and in their right mind," knowing some of the arts of civilized life, trained in farming, building, fencing, and spinning. Other group photographs have since been received.

In June, 1899, Mr. Pringle was having a talk with the lads in the Orphanage about the moon, etc. He thus refers to it:—

> Towards the end, after a short prayer for a blessing on our talk, two lads, one after the other, stood up and confessed Christ in words and manner unmistakable. I did not urge one of them to speak in public. I knew that if the change came to the heart the tongue would be loosed. . . . We had a splendid time. It was very cold, but our hearts were warm for very joy. . . . Two other lads are in like mind, and God's Holy Spirit is in our midst.

Writing in September, 1899, Mr. Pringle says:—

> We are rejoicing in an increased manifestation of God's favour and blessing. The Lord has added to our little church souls saved by grace; fifty-six gathered in church to-day. Some are erecting houses, and evidently mean to sojourn.

It may not be out of place to again make a brief reference to the missionary settlement on Keppel Island.

Dean Brandon, His Honour Judge Routledge, and Robert E. Nichol, Esq., camp manager for the Falkland Islands Company, paid a brief visit in 1892. They inspected the farm buildings, etc.; saw the boys put through their drill; heard them sing hymns and songs with much spirit; gave them some suitable counsels; and expressed themselves as being much satisfied with all they had heard and seen.

The school had been under the care of Mr. J. W. Lewis since 1892. He also conducted the religious services in the absence of the superintendent, assisted by George Lywya—as native Catechist, and by Thomas Washuen, as native schoolmaster. The industrial farm, which is very productive, continues to be efficiently managed by Mr. Whaits, as missionary bailiff, assisted by Mrs. Whaits (formerly Miss Fletcher). The Rev. Canon E. C. Aspinall, now working in the Falklands, visits

GROUP OF YAHGANS: TEKENIKA.

the island periodically, as of course does also the Bishop. The station has an excellent record, extending over a period of forty years.

George Lywya died at Ushuaia in 1899, in his 30th year. His mother, who was still living at Ushuaia in 1900, was one of the first of the Yahgans,—and the only one still living,—whom Mr. Lawrence saw at Keppel when he first landed there thirty years ago. George was the last of a family of ten children; he left a widow, but no child.

Rescue of Shipwrecked Crews.

The indirect blessings resulting from the Missions in Tierra del Fuégo must not be overlooked in this review. It has already been stated that while shipwrecked crews had often been picked up and cared for on the Falklands, as well as on Staten Island, *they had never been known to meet with similar treatment on the Islands of Tierra del Fuégo.* Such was the state of things previous to the opening of mission stations on Ushuaia and Tekenika. It is otherwise now. A few extracts from the *Narrative* by the Rev. John W. Marsh may here be given:—

An American ship, the *Dreadnought*, bound for San Francisco, was lost off Cape Penas to the north-east of Tierra del Fuégo. The crew, consisting of twenty-two men, besides a boy and the stewardess of the ship, were thus cast away on a shore where, through the well-known cruelty of the natives, to be cast away was death. Yet, to their surprise and great joy, the Indians treated them well, not offering them the slightest violence. At the end of seventeen days they were rescued by a Norwegian barque. . . . The point to be ascertained is whether the novel fact of the kind treatment by the Fuégians of a shipwrecked crew may in this instance reasonably be traced to restraining influence from the mission station. A comparison of dates will throw some light upon this question. The *Dreadnought* was lost on the 4th of July, 1869. Mr. Stirling had been living among the natives at Ushuaia, in the first seven months of 1869, as a Christian teacher when this calamity occurred. The natives, who are not in any large numbers a settled community, were all the time coming and going to and from Ushuaia, as the great point of attraction. There is, therefore, presumptive evidence that one of the results of good work at Ushuaia had extended to Cape Penas, and was shown in the preservation of a crew from a miserable death.

In the next extract it will be seen that the *Allen Gardiner* had the satisfaction of rendering a similar service:—

An exploring expedition had been sent out by the Argentine Government, on occasion of the boundary question between Chili and the Argentine Republic.

In the course of their voyage in the schooner *San José*, they visited the Christian

ANOTHER GROUP OF YAHGANS.

village at Ushuaia; and on their going thence, with intent to survey the south coast of the large island of Tierra del Fuégo, Mr. Bridges and his two sons accompanied them, hoping to become acquainted with some of the Ona tribe—men of a different race from the southern Fuégians, and more like the southern Patagonians. On the fourth day they arrived at Sloggett Bay, having passed the *Allen Gardiner* at Picton Island.

It was while they were at anchor in Sloggett Bay, May 30th, 1882, that the sea rolled in angrily from the east, driven by a furious wind. They were in great danger of shipwreck, and the boats could not live in such a sea. To save life, therefore, the order was given to run the ship on shore, at a spot where landing would be possible by daylight. The whole party, twenty-two in number, were thus saved. They made the best of such shelter as they could obtain, with deep snow on the ground, and the gale still blowing violently upon them. On the 5th of June they were able to launch their whale boat, and dispatched a crew of five men under the mate, accompanied by Mr. Bridges' eldest son, to Ushuaia, to summon the *Allen Gardiner* to their rescue. The distance was 65 miles, and they arrived at ten at night on the third day. Two days more brought Captain Willis, with the *Allen Gardiner*, within sight of Sloggett Bay, but he was not able to get to the anchorage until the fourth day from leaving Ushuaia. During the eleven days that the shipwrecked men were on shore they were visited by a party of no less than fifty persons of the Ona tribe. Mr. Bridges soon made friends with them, making the most of his opportunity. . . . I encouraged the Ona (wrote Mr. Bridges) to pay us a visit at Ushuaia, and promised them a warm welcome and assistance to come and go. We visited their camp, and their whole company visited ours, and we had no trouble with them.

We arrived (Mr. Bridges continued), at 10 p.m., 14th June, at Ushuaia from Sloggett Bay, and found all going on as usual. The *Allen Gardiner* will start as early as possible for Sandy Point, to take these seventeen persons of the shipwrecked party. Lieut. Bové and his attendant, Mr. Reverdito, will remain with us, in order to take passage to Stanley on the return of the *Allen Gardiner*.

At the annual meeting of the Society in 1883, Captain Bové, of the Italian Royal Navy, and Commander of the Antarctic Expedition (in the enforced absence of the Italian Ambassador), presented to the Society, on behalf of the King of Italy, a Royal letter, together with a gold medal specially struck to commemorate the rescue of the expedition when wrecked in Sloggett Bay, and in the course of his remarks stated that "a monument for saving human life was far superior to a monument of territorial conquest." The following is a translation of the King of Italy's letter:—

The Secretary of State for Foreign Affairs of His Majesty the King of Italy, wishing to testify the gratitude of the Italian Government for the generous action performed by the English Missionaries in saving from irreparable disaster the Lieutenant of the Royal Navy, James Bové, and his companions, wrecked last year in the channels

WOMEN AND GIRLS : YAHGANS : TEKENIKA.

THE CHURCH AND BOYS' HOME TEKENIKA.
(The most southerly church in the world.)

of Tierra del Fuégo ; according to the order of His Majesty the King, it is determined that a gold medal be presented to the English Society of the South American Mission, bearing on its face the august effigy of His Majesty, Humbert I., King of Italy, and on the obverse the motto, "*Demersis æquore nautis attulit Religio salutem*," "Religion has brought safety to the mariners rescued from a watery grave."

Other similar instances of preservation from shipwreck and cruel death, through the influence of the South American Mission, might be cited; but the foregoing, it is hoped, will suffice to show the beneficent character of the Society's work. The Admiralty charts for Magellan and Fuégia bear the following note:—"A great change has been effected in the character of the natives generally, and the Yahgan natives from Cape San Diego to Cape Horn and thence round to Brecknock Peninsula can be trusted."

The committee had to lament the death of the Rev. Thomas Bridges, whose abundant and fruitful service laid the Society under a deep debt of gratitude. For some years he had suffered much from ill-health. When on a visit to Buenos Ayres, in July, 1898, he was struck down by an unusually severe attack of his old complaint and expired there in great agony. Shortly before, he was introduced to General Roca, who had expressed a desire to see him.

The General, writes the Buenos Ayres *Standard*, had always entertained a feeling of sincere admiration for the plucky and energetic missionary, and during the interview told him that as soon as he became President he would visit Tierra del Fuégo. He asked Mr. Bridges whether he was an Argentine, to which the missionary replied in the affirmative, he being a naturalized Argentine ; whereupon the General said : "You would be just the man to govern Tierra del Fuégo." The conversation drifted towards Biblical matters, and Mr. Bridges was astounded by the General's deep knowledge of the Scriptures. We mention this incident to show the high esteem in which Mr. Bridges was held by the most prominent Argentine of the day.

Chapter VIII

AMONG THE PATAGONIANS

"Where is the Lord that . . . led us through the wilderness . . . through a land of drought, and of the shadow of death . . . where no man dwelt?"
—JER. ii. 6.

THE reader hardly needs to be reminded that when the South American Missionary Society was formed in 1844 it took the name of the "PATAGONIAN MISSIONARY SOCIETY," the field in question being the one to which Allen Gardiner's sympathies were strongly drawn. Accordingly, in the following year, he and Robert Hunt proceeded to Oazy Harbour, in the extreme south of that vast territory, in the hope that it might prove a suitable centre from which the work might, in course of time, be extended in a northerly direction. Having been, from various causes, disappointed in this, they were reluctantly obliged to seek an opening elsewhere.

After the death of Captain Allen Gardiner, voyages were made periodically by the *Allen Gardiner* along the Patagonian coast, but these did not come to much from a missionary point of view, owing to the wandering habits of the various tribes. A station was thought of on the Rio Negro, in the north, but the necessary means not being then forthcoming, Mr. Schmid volunteered to travel with some one of the Patagonian tribes, hoping by so doing to acquire the language, and to prepare the way for more settled missionary work. In furtherance of this project, Mr. Despard and he proceeded in the mission vessel, in March, 1859, to Sandy Point, where, by leave obtained from the Chilian governor, the latter remained till the Indians came on a trading visit. The account of his interview with them is as follows:—

The chief and other Indians declaring themselves willing and glad to let me go with them, I promised the chief that, if he would protect my person and property,

supply me with sufficient food, and otherwise treat me well, I should pay him, on the return of the *Allen Gardiner*, one barrel of bread, one of flour, half a barrel of sugar, and tobacco ; and that the vessel would bring presents to all the Indians. I wrote out the contract, read it to the Indians, and then delivered it to the governor, agreeably to his request.

The bargain having been thus struck, Schmid started with his new friends. It was a bold and confessedly somewhat doubtful venture, but he left, committing himself to the keeping of a Covenant God. His first day's experience was by no means pleasant, so far as roads and swamps were concerned; but he got accustomed to the unwonted and irregular life of these Patagonian Bedouins. And he testified that their behaviour towards him was all that could have been desired. When in camp, he lived with the chief, by name Ascaik, and when moving from place to place he was mostly with Gemoki, his eldest son, a young man about twenty-four years of age. In the course of their travels the Indians came upon a wreck, a fine Liverpool barque. In it they found a quantity of wine, with the result that they got terribly intoxicated, so much so that it was said two of their number were killed, and others wounded, in the drunken brawls that ensued. Similar scenes were repeated later on, nor did they cease till the party had left the neighbourhood. It seems doubtful if the chief had much power, or, if he had, whether he was disposed to exercise it in the way of preventing such outbreaks. Schmid bore testimony to his general good character, as may be gathered from the following incident:—

On one occasion, some seamen belonging to the Chilian colony were returning home from a wreck. They were without food for some time, and their way to the colony was yet a long one. Ascaik, as soon as he heard of their being in the neighbourhood, brought the case before me. He proposed that two or three should go with him, each with a spare horse, on which to bring the sailors over. Accordingly, Ascaik, Kaili, and two others went, and in the meantime some of the women made up the fires, and set about preparing a pot of rice with which to regale their expected hungry guests.

Ere the year 1859 closed, Ascaik had died, and, as the schooner with the longed-for supplies and the presents for the Indians had not yet arrived, Schmid's position became increasingly awkward. He little knew at the time the cause of the schooner's non-appearance. In the circumstances, he was glad of an opportunity that offered of proceeding to Valparaiso, whence he went to England. In 1861, along

with Mr. Hunziker, a fellow-labourer, after spending some time at Keppel Island, he was again at Sandy Point. Both missionaries were warmly welcomed by the governor and other friends in the colony. Shortly after, they journeyed to the banks of the river Gallegos, in the company of some Patagonians and of Casimiro, who had come from the neighbourhood of Rio Negro, and who, though not a chief, had considerable influence with the Patagonians, and bore a character among different nationalities for honest dealing. There they met with the main body of the Patagonians, and availed themselves of the opportunity of distributing the presents they had brought with them. With these the chiefs especially were greatly pleased, Gemoki, in particular, showing his gratitude by gifts of ostrich meat, obtained in connection with his hunting expeditions. Casimiro, too, manifested his confidence in the missionaries by entrusting to them his two sons for instruction. They did what they could for them, and, in every way, by precept and example, sought to influence them and the natives generally for good. But the wandering life which they led was by no means favourable towards securing any permanent result.

After taking counsel with the brethren at the Falkland Islands, it was resolved to fix on one of the places which the Patagonians were in the habit of frequenting when on their hunting excursions. A station was formed at Weddell's Bluff, ten miles up the estuary of the Santa Cruz. It was hoped that the Indians might be attracted to the spot, and that some of them would be induced to follow Casimiro's example by handing over their sons for instruction and training. Mr. Stirling, in January, 1863, paid a visit to this first Protestant Mission station in Patagonia, conferring with Schmid and Hunziker as to future operations. He was struck with the air of cheerfulness and comfort that prevailed, and in his journal he wrote that "the meeting with these brethren in Christ was a most happy one to us all." Previous to the departure of the *Allen Gardiner*, the Lord's Supper was dispensed in the cabin, greatly to the refreshment of the little company.

For months no Indians appeared. It was a great disappointment. At length a considerable number found their way to the station, some 800 being encamped a few miles off. Mr. Stirling, who had again come to

Santa Cruz in the *Allen Gardiner*, entered into conversation with them, Mr. Schmid interpreting. One of them (Platero) asked for brandy, and was treated to some lime juice instead. He expressed a wish to visit the Falklands, to see the Governor, etc., a wish he again and again repeated, as also that his daughter (Mariquita) and his son (Belokon) should be allowed to accompany him. He was told that the Governor gave no brandy to the Indians, and that the Mission station was far away from where he lived. Still he wished to go. They had a long palaver as to opening a school at Santa Cruz for the children; but neither he nor the other Indians would make any promise, not even Casimiro, notwithstanding that he wished his own children to be instructed.

> My own view of the matter is, however (wrote Mr. Stirling), far from gloomy. I see a people presenting many most interesting features of character, a fine race, barbarous indeed, and superstitious, but practising no cruel rites, and shut out of the pale of the Church of Christ, not from hostility to its truths, but by the perverse example of a conquering race too little amenable to the precepts of the Gospel. The language of the people is now familiar to our Missionaries, who have gained their confidence by the blameless character of their lives while wandering with them for months together, away from all European presence, over the hunting grounds of the south. I see, too, the children of this people capable of instruction, giving every indication of intelligence, and offering a most inviting field for sowing the seed of the Word of God. . . .

The *Allen Gardiner* returned to Keppel and brought over the two missionaries, who stood greatly in need of a change, as also the three Patagonians above referred to. The latter were getting on fairly well, when Mariquita was taken ill and died suddenly. This sad and unlooked-for event was keenly felt by the girl's father and brother, who gave vent to their grief in wailing, the former especially for a day or two going up and down among the hills singing a dirge. He firmly believed that his daughter had been bewitched by the Indians—a belief that has a strong hold on the Patagonian mind. The missionaries assured him of their deepest sympathy, and he in turn expressed his friendly feelings towards them.

On her voyage out from England to the Falklands in December, 1862, the *Allen Gardiner* visited the Rio Negro, in the north of Patagonia, and located at Patagones, or El Carmen, two young men with the view of acquiring first the Spanish and next the Indian language. The position was one of no ordinary difficulty, in consequence of the presence of a

large Spanish-speaking and Roman Catholic population, and the strong opposition of the padre who ministered to it. The settlement is included in the Argentine Confederation, and is intersected by the river Negro, the name Patagones including both divisions—that on the north being named El Carmen, and that on the south El Merced or Viedma. It has been for many years an important trading centre, and as it was expected that the Government would offer inducements to the Indian races to adopt fixed stations and pastoral pursuits, it was mainly for their benefit that a basis of missionary work was formed at Patagones.

In October, 1864, the Rev. George A. Humble, M.D., as medical missionary, undertook the charge of the mission there. Some time afterwards the padre, to whom reference has been made, died. Previous to his departure there had been a remarkable softening of his hostility. This was shown in his last illness by his expressing a willingness to accept the ministrations of Dr. Humble, and he even granted his flock permission to read the Word of God, which formerly was to them a sealed book.

Funds, to a limited amount, for the erection of a mission-house, school, and dormitory were provided by friends at Buenos Ayres, and by the Committee at home. While these were being slowly built the missionaries were not idle, but scattered the seed far and wide.

I have had (wrote Mr. Stirling) deeply interesting and prolonged conversations with an Indian who belongs to Osorno, a railway station to the south of Valdivia, in Araucania, but who is connected with, and much in the confidence of, the Indians of the Andes. He is a man of small stature, but keen and intelligent, a man of prudent counsels, and in favour of peace, if it can be honourably secured. This man is most earnest in his entreaties for the location of a Missionary among his own people. He would receive us with open arms. "Many sleepless nights," he said, "he spent thinking of the woes of his country." As we talked together far into the night on the subject of our work and its special features, he expressed a desire that the conversation might continue all night, for we "might not meet again," and he longed to see his wishes fulfilled. Having slept on board the *Allen Gardiner* (lying at anchor in Rio Negro), he was up before myself, ready to depart; but, asking permission to come into my berth, he most touchingly bade me good-bye, kissing my hand, and saying he regarded me henceforth as a brother.

Thus was the way being opened up for the furtherance of the Gospel in that portion of the South American Continent. Before pro-

ceeding further with the narrative, it seems suitable at this point to make a little digression in explanation of the action taken in reference to the work at Santa Cruz.

Messrs. Schmid and Hunziker having been in some measure invigorated in body and refreshed in spirit by their stay at Keppel, they returned to the scene of their labours, accompanied by the natives. On reaching it they were grieved to find that a trading vessel from Stanley had been there for some time, the captain of which had debauched the natives with rum and other spirits, and excited in them a spirit of restlessness, insomuch that they were in no mood to profit by the counsels of their true friends. It is the same, alas! elsewhere—notably in Africa and the South Seas. The godless trader, with some praiseworthy exceptions, recklessly scatters firebrands among peoples already deeply sunken and degraded, and proves a mighty hindrance in the way of those who, by God's help, are seeking to uplift and save them. The results of their nefarious conduct are fearful to contemplate. It must have been with a sore heart that the two devoted missionaries viewed the havoc that had been wrought in their absence.

At the same time, letters were received by the Superintendent from the Committee discountenancing the proposal for a fair and regulated system of exchange for the goods the Indians desired to part with; and as without some arrangement of this kind they could not be expected to visit the district regularly—in fact, could not afford to do so—it became almost a necessity to abandon Santa Cruz as a basis of operations. This accordingly was done, and the *Allen Gardiner* having again reached the Rio Negro, conveying the Mission staff and property from Santa Cruz, the determination of the Superintendent was to concentrate and direct the efforts of the mission at and from Patagones.

Before settling down to work, Mr. Schmid visited England and Germany; was ordained deacon by the Bishop of London; married, and then returned with Dr. Humble to Patagones. A sphere of usefulness having presented itself at Bahia Blanca, some distance to the north, he proceeded thither, full of hope as to the future; but his health, never robust, becoming seriously affected, he was reluctantly compelled to retire from the field. Mr. Hunziker had also married, and was associated with Dr. Humble at Patagones.

The mission church was opened on 13th August, 1865. Dr. Humble thus refers to it and to the work generally :—

> Could the friends of our Society at home have seen the church and congregation, it would have cheered their hearts, and they would have felt that a real work was going on in Patagones. . . . I purpose opening the boys' school in a week or two, and am only waiting the completion of the building. I am not quite decided about a girls' school. I fear it will be impossible to get a Protestant teacher in this place. For some months past the measles have been raging here, both among the adults and children. Being the only doctor in the place, you may fancy how important have been the demands made upon me. I have often hardly time to take my meals.

In a later letter Dr. Humble wrote :—

> A few Sundays ago we had the church almost full of Indians in their quaint costumes and painted faces. Tehuelche Indians come for trade. I begin to find the Indian work very interesting ; and, as very many of them speak Spanish, I am able to converse with them, though not, of course, with proficiency.

The foundations of the work were thus being solidly laid at this important centre, a dispensary being added to the ministerial, evangelistic, and educational departments. Much was done also year after year in connection with Bible and tract distribution. Dr. Humble was from the first a missionary in the truest, fullest sense—carrying out alike in letter and in spirit Christ's commission : " As ye go, preach, saying, the Kingdom of Heaven is at hand. Heal the sick . . . Freely ye have received, freely give." "From the Governor down to the poorest Indian wanderer, his help was sought and readily rendered in time of need," English, Spaniards, Indians, and other nationalities sharing in his kindly attentions.

About 1880, a chronic state of hostility prevailed between the Government of the Argentine Republic and the Indians, who resented the loss of their hunting grounds. In consequence, missionary work was much hindered. The mission was, as it were, between two fires—the civil war on the one hand, and the savage Indians on the other—a position by no means enviable. The storm after a time passed over, and the mission proceeded quietly on its beneficent course.

A few years later, the worthy doctor was called to mourn the loss of a beloved and only daughter. He was a little anxious too about his wife's health—she proved a true helpmeet to him—while he himself had

been about the same time far from well. But God graciously restored both husband and wife, and in view of their great loss enabled them to say, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

To show the confidence reposed in him, Dr. Humble was informed by the Governor's Secretary that he had been proposed as a member of the Council of Public Instruction, no small honour in the case of a Protestant missionary in a country where Roman Catholic influence is paramount.

For a number of years the town of Viedma, where the headquarters of the mission are, as well as Patagones on the north side of the river, have been in a most stagnant condition. The English, as well as the Indians, latterly were nowhere, while the little congregation has been composed chiefly of Danes and Germans—many of whom reside on the other side of the river, and urge that as a reason or excuse for not attending the services. Various projects for improving the state of matters have been spoken of. These include a railway between Bahia Blanca and Patagones, a bridge between Patagones and Viedma, a bank in the latter place, and a railway from Viedma to the Andes. From various causes, chiefly because the tribal system of the Patagonian Indians has been so broken up by the Argentines, Viedma has gradually become more of a chaplaincy and less of a missionary station, so far as the Indian element is concerned, than it was formerly; but Dr. Humble, though somewhat infirm, continued as devoted as ever to the work which in God's providence had been laid to his hands.

Until a very recent date, the Patagones Mission has been self-supporting, by reason of the fees for medical attendance being placed by Dr. Humble to its credit. The opening of the Silesian Hospital and Dispensary in 1892, and the coming into the district of additional medical men seriously affected the finances of the mission, as the people naturally objected to pay for services which could be had gratuitously at the public dispensary.

In 1897, Dr. Humble passed away to his heavenly rest. His exemplary life, his sound doctrine, his strong sense of duty, and his readiness to do good unto all men, combined to make him a worthy witness to Christian truth, and a genuine ornament of the English

Church, while his unostentatious piety, his medical skill, and his desire to benefit others commended him naturally to the respect and love of not only his flock, but of all his neighbours. *The Buenos Ayres Standard* testified that there was no more familiar name in the far South, nor one more revered by Christians and Indians than that of the Rev. George Humble. Mrs. Humble, and her son, Mr. George Humble, are doing their utmost to carry on the work at Viedma until such time as the Committee have decided as to what is best to be done as regards the future of this station.

Operations are carried on in other parts of Patagonia, but as these belong rather to the chaplaincy work proper, it is judged better to reserve the reference to them to the following chapter.

Chapter IX

EVANGELISTIC WORK—CHAPLAINCIES—SEAMEN'S MISSIONS

"*How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?*"—ROM. x. 14, 15.

AS the martyr Missionary, Allen Gardiner, lay dying on the bleak shores of Tierra del Fuégo, he penned these memorable and touching words:—

I am passing through the furnace, but, blessed be my Heavenly Shepherd, He is with me, and I shall not want. He has kept me in perfect peace, and my soul rests and waits only upon Him. . . . All that I pray for is that I may patiently await His good pleasure, whether it be for life or for death, and that whether I live or die, it may be for His glory. I trust poor Fuégia and South America will not be abandoned. Missionary seed has been sown here, and the Gospel message ought to follow. If I have a wish for the good of my fellow-men, it is that the Tierra del Fuégo Mission might be prosecuted with vigour, and the work in South America commenced. . . .

These devout aspirations were never lost sight of by the Society, and accordingly, in one of their reports, expression is given to their wishes in the matter, in the following terms:—

To carry to the poor wandering Indians the Gospel of peace and the hope of heaven: to supply the sacred ministrations of their old English Church to the thousands of Englishmen scattered throughout that mighty Continent, and indirectly to hold up to the admiration and instruction of the native peoples an example of holy living and the type of a purer and holier faith; these have been the objects of this Society—objects which are naturally suggested by the spiritual privileges and the grand and unprecedented dominion which has marked the history of our British Empire.

For many years various difficulties blocked the way. These have been classified as follows:—1. The indifference of the English Church and nation; 2. The intolerance of the laws of both the Spaniards and Portuguese; and 3. The savage and dark ignorance of the aboriginal

natives. Perhaps the second of these has been the most formidable. Thus—to quote from one of the reports—it is said that:-

> For centuries the descendants of the Spanish and Portuguese conquerors have held the Continent of South America; but so far as Christian civilization is concerned—the only civilization permanent or worth having—they have held this great trust only to leave behind debasing superstition, a low morality, and the bloody tracks of constant wars both with the Indians and among themselves.

To the difficulties named may be added the insufficiency of the funds at the Society's disposal. All of them were gradually in good measure overcome, sufficiently so at all events to admit of the work in the neglected Continent being entered upon and prosecuted hopefully.

Mr. Allen W. Gardiner, having returned to England towards the latter end of 1858, was ordained and married in the course of the following year; and, with a view to future usefulness, had devoted several months to the study of medicine. The Committee being anxious to extend without further delay the sphere of their operations, in accordance with Captain Gardiner's oft-expressed wishes, Mr. Gardiner was again sent forth with a commission to establish, if possible, a Mission among the Indians of Chili. That there was great need for something being done to enlighten and regenerate the people, may be gathered from a work by the Hon. Fred Walpole, R.N., entitled, *Four Years in the Pacific in H.M.S. Collingwood, from* 1844 *to* 1848. The condition of

THE REPUBLIC OF CHILI

previous to the introduction of Protestant Missions, as there narrated, is thus summarized in *Chambers' Edinburgh Journal* for 20th April, 1850:—

> The ideas of the people are on a level with their condition. No conception have they of the science of politics, of the art of ruling men so as to promote their happiness, of the engendering and diffusion of wholesome opinions, of the elevation of the masses, or indeed of the enlightening of those by whose efforts and examples the masses can alone be elevated. Whatever influence is possessed by the (R.C.) Church, is exerted to preserve the slight and doubtful foundations of her dominion. All fervour and enthusiasm are fled. A few pageants, a few gorgeous ceremonies, keep alive the melancholy reminiscences of former days. Trivial superstitions, sometimes amalgamated with those of the Indians, sometimes fabricated with the materials supplied by Catholicism, filled

the minds of the rural inhabitants, while the populations of the city verge towards a rude materialism. In the country, among rich and poor, all the truths current are inculcated by legends and traditions. . . .

Throughout South America, as well as in every other country where a heterogeneous population has been promiscuously huddled together from the four winds, the love of gambling is among the most prominent vices. Wandering creates an appetite for excitement. He who has been long accustomed to see new things every day soon becomes satiated with novelty itself, and requires something still more exciting than the prospect of new lands and seas to gratify his craving appetite. He therefore resorts to gambling, the last resource of minds naturally unintellectual, or exhausted by the indulgence of the passions. Extreme excitement, long continued, dulls the moral sense, and obliterates all the fine distinctions between good and evil.

This is a dark picture. But what of those who should be the guides of the people and the reformers of abuses? The following extracts from a most withering

ENCYCLICAL LETTER FROM POPE LEO,

published in 1897, will sufficiently answer the question:—

The Holy Father, desiring with firm purpose to raise to the dignity of the Cardinalate the most holy, most learned, and most worthy among the ecclesiastics of South America, we ordered the formation of a full report for our guidance. In the report furnished is accumulated all the antecedents and information requisite for the designation of the right man, who, thanks to his relevant virtues, should be exalted to the title of membership of the Sacred College. . . . According to the report mentioned, the clergy of Chili—a country renowned for the patriotism and valour of its people, together with its moral and material advancement—languish under a sharp crisis of decadence and loss of prestige, which calls for immediate remedy. . . . It appears there is only one man worthy of wearing upon his shoulders the holy insignia of the Cardinalate, and this noble individual, notwithstanding his many virtues, has endured almost inhuman attacks from his own brethren, from the most notable members of the Chilian clergy, without any respect being shown for, and without any account being taken of the fact that we had conferred upon him the august titles of Bishop and Archbishop *in partibus infidelium.* The means adopted by the higher clergy of Chili in order to obtain the Cardinal purple have not been those of virtue and learning, but rather those of incrimination and implacable slander against every competitor. This certain and proved fact is sad indeed, and reveals extraordinary relaxation and degeneration in the religious life of the nation. . . .

In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the Church, and there is no one to interpose.

. . . It is sad to reflect that prelates, priests, and other clergy are never to be found doing service among the poor, they are never in the hospital or lazar house, never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction, or found in refuges or prisons. . . . As a rule they are ever absent where human misery exists, unless paid as chaplains or a fee is given. On the other hand you (the clergy) are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained. . . .

Such is the charge brought against some eighty-nine priests of the Romish Church in Chili, not by Protestant detractors, but by the august head of their own Church! Yet the Chilians are spoken of as the British of the Pacific. In energy, morality, patriotism, and commercial prosperity they stand comparatively high. The lamentable fact remains that "for centuries the descendants of the Spanish and Portuguese conquerors have held the Continent of South America; but so far as Christian civilization is concerned—the only civilization permanent or worth having—they have held this great trust only to leave behind debasing superstition, a low morality, and the bloody tracks of constant wars both with the Indians and among themselves." The hindrances to progress must be laid at the door of the priests of the Romish Church.

In further confirmation of the foregoing charges, it may not be out of place to introduce here a few sentences from a speech delivered by the Rev. R. B. Ransford at the annual meeting of the Society held in April, 1899. He proceeded to say:—

It was Spain, in the first instance, which took a bastard Christianity to South America. It was Spain whose voracity of conquest was heartily sanctioned by Rome, and I take it there was nothing more awful in the history of that Continent than the establishment of the infamous Inquisition in the north and north-west of South America. Everybody who has read the *History of Pizarro* and the *Conquest of Peru* will regard the statement as not a bit too strong, that South America was used as a quarry out of which to hew stones for the temple of Spanish pride, a mine out of which to dig jewels for the adornment of Spanish pageantry. And what has been the result? After a series of revolutions, the last remnant of colonial possessions in that land has been rent from Spain. . . . But depend upon it, when we send settlers, and merchants, and traders, and manufacturers to the Continent of South America, and bring back from there money by which so many live in luxury in England, upon us there rests a vast burden of responsibility, and we can only justify our getting money from South America, our sending ships to its harbours, and our young men to develop their energies and

manhood in developing the resources of the country—we can only justify that by supporting such missionary work as the work carried on by the South American Missionary Society.

On Mr. Gardiner's arrival at Valparaiso, in July, 1860, he earnestly desired to settle in the Araucanian territory. To that territory, it will be remembered, his father had been strongly drawn in the early years of his eventful missionary career. Impressed by the stand the Araucanians had made to maintain their independence against the Spaniards, and knowing that they refused to accept the tenets of the Romish faith, he had the idea that they were more open to the reception of Gospel truth. The door, however, was then closed, partly owing to the exclusive watchfulness exercised over the natives by the Chilian Government, and partly in consequence of the hostility prevailing among the neighbouring tribes.

Lota and Concepcion

The door unfortunately was still closed. Competent and friendly parties assured Mr. Gardiner that entrance into Araucanian territory was then quite impracticable. He decided, therefore, to settle down at Lota as Chaplain to our countrymen engaged in mining operations. This he did the more willingly, not only because there was no one else to look after their spiritual interests, but chiefly in the hope that his presence there might lead to the formation of a station among the neighbouring Araucanian tribes. To secure this, much tact and prudence were necessary, as the constitution of Chili at that time tolerated no religion but that of Rome.

An encouraging beginning was made by Mr. Gardiner with ordinary Sunday services and a Sunday school, both of which were held in his sitting-room. In the following year a schoolroom was built, by the aid of English friends in Valparaiso, and specially by the generous assistance of Mr. Alex. Balfour, of Liverpool, then resident in the former city. The very first day of its being used for Divine service a mob collected and attempted to set fire to the building. Such was the opposition which had to be encountered, which the priests did their utmost to encourage, knowing that the laws of Chili were in their favour.

The work continued to grow to such an extent, in spite of priestly opposition, that in the autumn of 1861 Mr. Gardiner's hands were strengthened by the arrival of Mr. Coombe, who took charge of the boys' school, while Mrs. Gardiner, aided by pupil teachers, established and conducted an infant school. Evangelistic and school work were also commenced at Puchoco, a mining village in Arauco Bay, five miles distant.

Such was the impression made that the Romish Bishop of Concepcion commenced proceedings to stop the work, especially the circulation of the Scriptures and Protestant books, as being contrary to the Constitution. This led in 1865 to the proclamation of religious toleration, a very different result from that intended. Referring to this, Mr. Gardiner wrote:—

> Eleven years ago, I had stood by the banks of an English river to see an English schooner launched to carry the Gospel flag to South America, and such a victory, coming with the dawn of the same morning, seemed to speak of a light in the dark valley, a hope on the stormy sea, and a future race yet to be run and won by the South American Society. We are now the ministers of a district and no longer only the masters of a village school.

To the mission services and school at Lota was added about the same time a dispensary which proved of signal service during a season of much sickness. The ministerial side of the mission was the germ which gradually developed into a grand scheme for supplying English chaplains to the numerous British settlers on both the east and west coasts; while, as regards the work on its missionary side, there was every reason to believe that the way was now open for a mission from Valdivia to the interior, as it was also from Patagones on the east coast. Mr. Gardiner had, indeed, again and again undertaken missionary journeys, and had also exchanged friendly visits with a chief beyond the river Lebu. The formation of a station there was even begun; but the enterprise involved an outlay too great at that time for the Society to face, and it had in consequence to be abandoned, for the time, at least.

Consequent on the departure of Mr. Gardiner for England in 1868, Lota was re-occupied in 1870 by the appointment of the Rev. J. W. Sloan, who was succeeded by the Rev. E. Thring and the Rev. W. H. Elkin, father of the present chaplain.

Mr. Elkin, junr., laid himself out to develop the evangelistic work among the Spanish-speaking population, and to visit the shipping. His efforts in both directions were necessarily limited, owing to members of the congregation living thirty kilometres to the north, and others sixty kilometres to the south of Lota, all of whom it was needful to visit. Acting on the Bishop's instructions, he had been much occupied for two months in the early part of 1894 in efforts among the English residents and foreign firms at Concepcion, to the north of Lota, with a view to the extension of the chaplaincy work there. They met with such success that temporary premises were secured, and Mr. Elkin was still further cheered by a communication from Mr. Stephen Williamson, of Liverpool, authorizing the erection of a proper edifice at his own private expense. The community greatly appreciated the generous consideration thus shown in the supply of a much-felt want.

Other Chaplaincies

Reference has been made in a general way to the impetus given to the establishment of missionary chaplaincies by the success attending the work at Lota. Stations were opened in 1864 at the Isthmus of Panama and at Callao in Peru, followed by those at the Chincha and Guanapa Islands on the Peruvian coast. Coquimbo, in Chili, was occupied in 1867, and Santiago, also in Chilian territory, in 1871. In the Argentine Republic, on the east coast, the mission previously established at Patagones, chiefly for the benefit of the Patagonian Indians, became virtually in 1864 a missionary chaplaincy; and, by 1873, work was commenced at Rosario, in the same republic; at Santos and Sao Paulo in Brazil; and at Fray Bentos and Salto in Uruguay. Since then it has been extended to quite a number of other more or less important places. In all, leaving out of view the Falklands and Tierra del Fuégo, no fewer than some thirty places have enjoyed the benefit of the Society's ministrations. At all of them valued service was rendered for longer or shorter periods to the spiritual interests of the British settlers, of the Spanish and Portuguese-speaking inhabitants, and even, to some extent, of the natives. Some details may be given of a few of the stations; as regards most of the others, brief notes must suffice.

Santiago.

The news of the good work at Lota spread to the Chilian capital, which is beautifully situated, and attractive in appearance, and twice over Mr. Gardiner was urged to remove thither, but declined, so deep a hold had the little flock secured in his affections.

The efforts made to obtain spiritual oversight of the British residents and Spanish-speaking population received a great impetus from a terrible catastrophe which occurred at Santiago on the 8th December, 1863. The accidental kindling of the festival decorations for the Feast of the Conception in one of the churches resulted in the death of 2,000 persons. This great calamity awakened much sympathy for the relatives and friends of the sufferers. It concentrated attention also on the deep-rooted ignorance and superstition of the people. But some time elapsed before the Society was able to respond to the appeals made to them as regards the appointment of a chaplain. The way was prepared for the settlement of one by the erasing from the Constitution, on the part of Congress in 1865, of the clause which disallowed other forms of Christianity than that of the Roman Catholic, and by the labours of a colporteur. Both steps, as might be expected, exasperated the priests, who made unceasing attempts to retain or recover their former power. Thus—

> In 1870, a colporteur availing himself of his now legal rights, was engaged in distributing tracts in the streets of Santiago. He was arrested and imprisoned for the night. But on the next day, not only was he set at liberty, but the man who had arrested him was reprimanded.

An English chaplain, the Rev. T. W. Wilkinson, was settled in the following year. He experienced at the outset the same virulent opposition as was shown to Mr. Gardiner at Lota. All the windows of the room in which the congregation was assembled were broken; but the civil power interfered to prevent the repetition of such fanatical outbreaks. The Spanish and Portuguese territories in South America have been, for the most part, a preserve—a kind of hot-bed—in which the bitter fruits of Roman Catholicism have been matured. Captain Gardiner, when travelling in Bolivia in 1846, received the following

letter from the British Consul at Chuquisaca; it might have been written in Chili:—

> Allow me to observe that fanaticism in Bolivia is at its height, and as active as it was in the dark ages. From my long knowledge of the country and its inhabitants, I plainly tell you that if you persist in your design you will run the risk of being assassinated or put out of the way in some disastrous manner, not by the Government, which is tolerably enlightened, *but by the clergy*, whose ignorance and intolerance are incredible.

The work was prosecuted in spite of all opposition. An important feature of it was the depôt for the sale of Bibles and religious and other useful books. On the occasion of the Exhibition in 1875, permission was given for a Bible stall; and although it was closed on Sundays, when the attendance was always much greater, there is no doubt, as was observed by the Rev. G. W. Marsh, that "the closed Bible stall on Sundays had some good result."

The war which raged for some time between Chili and Peru intensified the previously existing financial depression; and, considering that the English residents were unable to guarantee the necessary amount for the maintenance of the station, and that the (North) American Presbyterians were also supplying their spiritual necessities, it was arranged, with the consent of Bishop Stirling, to transfer the Chaplain, the Rev. G. P. Quick, from Santiago to Sao Paulo, in Brazil, and to leave the work in the hands of the Presbyterians, which accordingly was done in 1878. The Bible depôt, however, was kept open, the Committee being of opinion that the sale of 948 copies of the Scriptures during the year, notwithstanding the disastrous effects of the war, fully justified the continuance of the experiment.

Rosario and Cordoba (Province of Santa Fé).

The Messrs. Mulhall, editors of *The Buenos Ayres Standard*, in their *Handbook of the River Plate*, thus refer to the first-named important town:—"Rosario has grown more rapidly than either Liverpool or Buenos Ayres, its commerce and population multiplying tenfold in thirty years. It has no parallel for rapid development, unless in California or Australia. The commerce, compared to population, is much above Buenos Ayres, or any European or American port, except Liverpool. Rosario is now, by the opening of the Buenos Ayres and

Rosario Railway, the terminus of that line, as well as of the Central Argentine Railway."

The Rev. W. T. Coombe, the first Chaplain at Rosario, went there in 1868, and died at his post in 1878, when he was succeeded by the Rev. F. N. Lett. By the close of 1880 there was reported a membership of 162; also, that there had been a development of missionary work in the direction of the native population. It began by the holding once and again of children's services in Spanish, and some months thereafter the foundations of a Spanish Protestant Church were formally laid on a Scriptural basis. Rosario was spoken of as the most important station for ministerial work. The Society had to lament the death of Mr. Lett, and in 1884 appointed as his successor the Rev. G. A. S. Adams, whose early years had been spent in South America, and who had a good command of the Spanish language.

ROSARIO CHURCH.

At the out-station of Cordoba, to which Mr. J. R. Tyerman was appointed in 1882, much excitement prevailed in consequence of an attempt on the part of the Acting-Bishop of the Romish Church to coerce the people into keeping their children away from schools taught by Protestants. Two of the Protestant teachers were mistresses from North America, and had been appointed by the Government. The Bishop's pastoral having found its way into the newspapers, the

Government severely censured it, its author, and its supporters; and, owing to the action of the Church authorities, and the violence of their sermons, all the professors in the university at Cordoba who sanctioned and defended the pastoral were expelled. The Romish ecclesiastics had evidently overshot the mark.

At Rosario, as elsewhere, for the efficient conduct of the services, the gift of tongues is a great advantage. Thus, in 1885, in connection with the ninety-one baptisms, for forty-eight of them the office was read in English, for twenty-one in Spanish, and for twenty-two in German. French and Italian also come in for a share of attention.

In addition to the ordinary English services, the Church has been used by the Scandinavian Mission to Seamen, and also for the holding in it of regular German services, which, it was hoped, would result in the formation of a German congregation. Canon Adams, who had long been overburdened with multifarious duties both in Rosario and at several out-stations, was compelled from the state of his health to resign in 1893.

The Central Argentine Railway Company in 1894 supplied a felt want by the erection of a schoolroom at their workshops. Although intended specially as a day school for the children of their employés, it was available also for Sunday School, Bible and Confirmation Classes, as well as for Mission Services, conducted by Archdeacon Shimield, Rev. E. G. Cocks, and the lay readers.

It is impossible to over-estimate the greatness of the service rendered by the mission to the officers and crews of outward and homeward-bound vessels. Archdeacon Shimield wrote:—

> We had an unusual addition to our congregation, on Sunday, June 17th (1894). H.M. ships *Beagle* and *Racer* came up to Rosario, and the officers and crews attended the morning service. We managed to crowd in about eighty of them by placing chairs in every vacant space in church and vestry, and the rest had to return to their ships. We had a most hearty service, and the volume of praise that went up to the Throne of Grace was thrilling in its effect.

The Archdeacon added:—

> Our work in outlying districts has embraced services at Cordoba, and in the Camp districts of Las Rosas, and Santa Celestina, in the province of Santa Fé. I also paid a visit to a small community of English people employed at the National Powder

ALLEN GARDINER INSTITUTION, ALBERDI.

ALBERDI SUNDAY SCHOOL.

ARGENTINE HUT, ALBERDI.

Manufactory at Santa Catalina, near Rio Cuarto, and most thankful were our countrymen there for an opportunity of attending public worship. I shall visit them as often as possible.

The mission suffered a severe loss in the death from cholerine at the close of 1894 of Mr. George Spooner, the valued Superintendent of the Sailors' Home. The trial to his widow was intensified by the removal of a son nine years of age, a few hours after her husband's funeral. As the disease from which both died was prevalent in town, it was found necessary to close the Home for a time. Captain F. Ericsson succeeded to the charge of the Home, and his labours are much appreciated.

The work at Rosario and the surrounding camps was under the charge of the Rev. W. H. T. Blair, who succeeded Archdeacon Shimield, he having been transferred to Fray Bentos in the Uruguay Republic.

Alberdi.

The Allen Gardiner Memorial Institution at Alberdi is five miles from Rosario. Along the wide road runs the railway to Santa Fê, and the tram from Rosario passes the door. A hall has been purchased by the Society, which is used as the church, and an adjoining room is adapted for the High School classes. Over the entrance is a marble shield, with an anchor resting on an open Bible. The Home has been enlarged, and now consists of three houses together, fronting the high road. In the rear is a piece of land, cultivated as a garden.

The accompanying picture represents an Argentine hut, about half a mile distant from the Institution. The broad river Parana, with its dangerous currents, is close by, and one of its numerous islands can be seen. Far away in the distance is the city of Rosario. Such a hut is a one-roomed dwelling, built of mud, reeds, and wood; the floor of earth, and the doorway the only opening. The occupiers are frequently half-Indians, with dark skin, long black hair, and bright eyes. They are very poor, obtaining a precarious living by fishing, or by shooting wild fowl along the shore and on the islands.

On being transferred to Alberdi in March, 1896, Mr. Blair was strongly impressed with the importance of providing a Boarding School

ALBERDI HOME GIRLS.

ALBERDI HOME CHILDREN.

at that centre for the sons and daughters of working men, able and willing to pay a fee within their means. The project once started was very shortly afterwards taken advantage of, insomuch that before the close of 1897 there were some fourteen or so in the Home, which number has been since increased. The nationalities in the Home are English, German, Dutch, Argentine, and Belgian. One little girl when she entered did not seem even inclined to smile; but it is said "she soon began to brighten, the gloomy little face relaxed, and, ere long, she won the prize for truthfulness, honesty, and general good conduct." The Mission also has a High School, in which higher education, combined with religious instruction, is imparted; and a Free School, to which many of the poorer inhabitants send their children. Education is thus well to the front. Nor are ministerial and evangelistic services thrown into the background. On the contrary, these receive from Mr. Blair the utmost attention, and are conducted in the hall of the Allen Gardiner Memorial Institution, a service in Spanish being held by the Rev. J. Dominguez, who also officiates in the same language at Rosario.

Four or five ladies assist in the work at Alberdi, besides several volunteers; and Mr. Blair testifies to the spirit that animates all of them. Each, he wrote, "has some particular talent, but the spirit is one. All are working with the Society, but not for the Society; it is for Christ."

MISSION WORKERS AT ALBERDI.

STAFF AND CHILDREN, JUNIN.

Chapter X

EVANGELISTIC WORK—CHAPLAINCIES—SEAMEN'S MISSIONS

(Continued)

Buenos Ayres

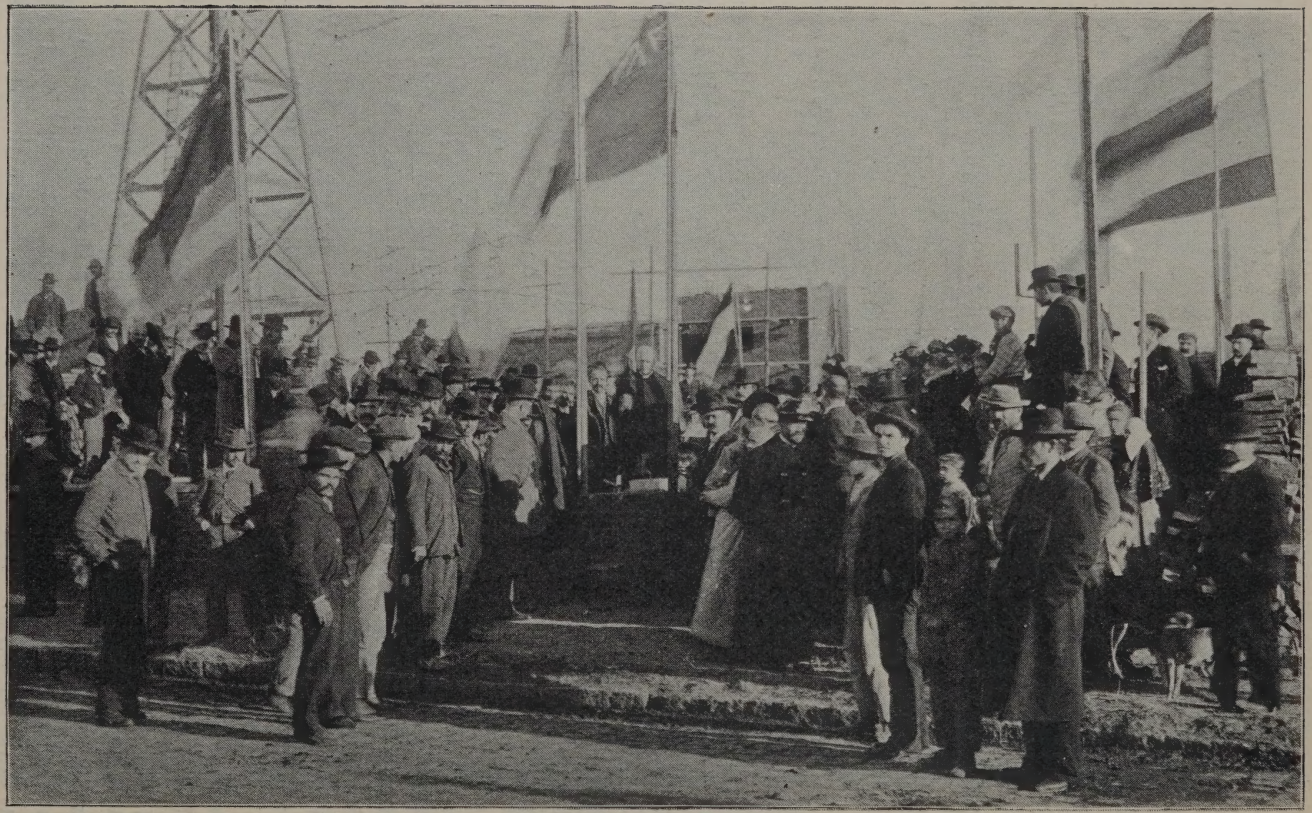
"If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever."—1 Tim. v. 8.

THE chaplaincy in this important field, with its large and increasing population, was established in 1879 under the Rev. J. H. Gybbon-Spilsbury. For a time the civil war and the siege of the town put a stop to the work at the isolated stations in the camp; but it was resumed on the return of peace.

The amount of travelling involved in itinerating through the vast camps south and west of Buenos Ayres may be gathered from the fact that, during 1880, Mr. Gybbon-Spilsbury traversed in train 14,104 miles, and on horseback 5,055—in all, 19,159 miles. Acknowledgment was made by him of the unfailing courtesy shown by the managers of the Southern, Northern, and Campana Railways in placing free passes at his disposal.

Work among the seamen was carried on by Mr. P. J. R. Walker from August, 1891, until his translation in 1895 to the Araucanian field. The need for a Mission at this and other ports finds many painful illustrations. Thus Mr. Walker reported that in the course of one month no fewer than six sailors were drowned in the harbour, drink being in each case the cause.

Mr. W. Fosterjohn, who took charge of the Sailors' Home, gave the following figures for a quarter of a year:—Boarders in home, 181; visits to hospital, 40; visits to prisons, 6; religious services, 12; cash taken care of, £360. The distribution of Christian literature is an



BISHOP STIRLING LAYING THE FOUNDATION STONE OF ST. PAUL'S CHURCH HALL, PALERMO.

interesting feature of the work. Much of it was supplied to the Argentine men-of-war, where there are many British engineers, seamen, and firemen. Such literature is invariably gladly received. Most of it is as bread cast upon the waters, which, it cannot be doubted, will be found after many days.

Palermo

The Rev. W. Case Morris, who had for many years laboured in a suburb of Buenos Ayres, resumed his work there, in the suburb of Palermo, in November, 1897, and was ordained Deacon by Bishop Stirling in 1898, and Priest in 1899. The attendance at the Spanish service has been most gratifying, and the Gospel message has not been without fruit. One lady who had been induced by the Bible Woman to attend the prayer meeting was much impressed with what was said regarding the nature of true prayer, and Scriptural confession. As the result of this, and of further conversations on the subject, she took down from the walls of her house the crucifixes, and pictures of saints, and rosaries, that hung upon them, and instead substituted the Decalogue, the Lord's Prayer, and other portions of Scripture in Spanish. She purchased a Bible, which has become her daily study. Others were being benefited by the Spanish services, notably several soldiers of the Argentine army. The young, too, are being well looked after. A Mission Day School, opened in July, 1896, had by the following November 107 pupils. A girls' school has since been started, and also another boys' school in the Maldonado district of the city. Ninety boys were lately reported as in attendance. Additional accommodation has become an imperative necessity. There is an aggregate of about 500 scholars, boys and girls, under Christian instruction.

In a recent communication Mr. Morris tells of remarkable progress in evangelistic work in Buenos Ayres. He also refers to the strong testimony borne in the Argentine Congress, lately held, as to the value of the Society's work in Tierra del Fuégo. On that occasion, Señor Carbó, the Minister of Education, said, "The English Missionaries are conquering the south by means of their preaching and teaching, while we here neglect to interest ourselves in the welfare of those regions;

they are the workers who are educating and civilizing those isolated people." Señor Carbó's brilliant exposition, Mr. Morris states, was greeted with prolonged applause.

Still more important is the desire of the Argentine Government to introduce the Bible into the National Schools. The message of the Government to Congress, dated 5th June, 1899, bears the signature of President Roca, and of Dr. Osvaldo Magnasco, Minister of Justice and

ST. PAUL'S CHURCH HALL, PALERMO, BUENOS AYRES.

Public Instruction, and is to the effect that "the Executive is unable, for reasons which it will be easily understood, to introduce innovations in this direction, and therefore confines itself to the expression of a strong desire for the advent of an epoch in which—imitating England and Germany—the unprejudiced reading of the Bible shall constitute one of the most delightful and edifying occupations of our public schools."

This certainly is one of the most significant declarations ever made

INTERIOR OF ST. PAUL'S CHURCH HALL, PALERMO.
(Taken by Sen. Enrique Moody, Buenos Ayres.)

by the Argentine Executive, and will, it cannot be doubted, prove the harbinger of manifold blessings to the Republic. Dr. Magnasco is much in earnest to further the difficult work upon which he has entered.

Yet another forward movement following the decision just mentioned has to be recorded. The cheering announcement is reported by Mr. Morris that the Municipal Authorities of the city have, after repeated futile attempts to obtain the concession, resolved to relieve the South American Missionary Society, the British and Foreign Bible Society, and the American Bible Society, of the tax hitherto levied upon their colporteurs, without any limitations, a tax amounting to over six shillings monthly per person. It is another step in the direction of real progress, for which the Societies concerned have cause to rejoice and give thanks.

The laying the foundation stone of St. Paul's Church Hall at Palermo by Bishop Stirling, on June 27th, 1899, was an occasion of much rejoicing, this being the first building of the kind erected under the auspices of the Society for distinctly Spanish work. Still greater were the rejoicings when, on November 30th in the same year, the Hall was opened by Bishop Stirling, in the presence of a large and enthusiastic assembly, and of more than 500 school children. On that occasion Sen. M. F. Quinquela, an Argentine gentleman holding a position of trust under the National Government, made a remarkable speech, hailing the event of the day as a distinct advance in their national development, and declaring that these walls spoke, this building pointed, to the coming Argentine Reformation. He has charge of important evangelistic work in the adjoining town of Villa Catalinas. The deeply interesting narrative of his spiritual experiences was published in the Society's *Magazine* for March, 1900.

Notwithstanding his multifarious duties, Mr. Morris finds time to translate good literature into Spanish, in popular form, adapted to the native mind. He hopes also to translate theological textbooks into Spanish for the use of native students. Both of these literary efforts cannot fail to prove most helpful.

ST. PAUL'S PALERMO: SCHOOL BOYS.

(Taken by Sidney Englefield, Esq., Buenos Ayres.)

Rio de Janeiro

On 1st January, 1516, Juan de Solis sailed up a river which he named "January River," now Rio de Janeiro; thence he journeyed south and discovered the mouth of the Rio de la Plata, where he was barbarously murdered and, it is said, eaten by the natives in sight of his shipmates.

A much-needed Mission to the English-speaking seamen was commenced in 1880 by Mr. F. Curran. It was estimated that there were seldom less than 600 in the harbour, a number certainly amply sufficient to furnish a noble field of usefulness. The work embraced services in a mission-room which had been secured for the purpose, services on board ship, visitation of the various boarding-houses in the city, visits to hospitals and the prison, with special attention to the seamen therein, and distribution of the Scriptures and religious literature.

One instance of good done by these efforts for the benefit of the seamen may suffice. The chief officer of a Belfast vessel which had been destroyed by fire mentioned to Mr. Hooper, who succeeded Mr. Curran in 1884, that he remembered visits paid to his vessel thirty months previously, and that both the Captain and himself had benefited by them; that since then he had endeavoured to call the men together on all suitable occasions for worship; and that as one result the Captain had it to record that upon only one occasion since signing articles was it necessary to speak to a man for misconduct. While at Rio the officers and men of this same vessel regularly attended Divine service at the mission-rooms, their general behaviour being all that could be desired. A friend of the mission generously entertained them one evening. The advantages of rational enjoyment compared with what is the sailor's conduct while on shore was in the course of the speechifying pointed out. They all agreed with the views expressed; "but," said one of them, "it very rarely happens that a gentleman will take the trouble to brighten the life of poor Jack on shore."

Mr. Henry Brandreth, who succeeded Mr. Hooper, wrote as follows:—

> I find that the conditions of sailor life on shore are deplorable. The majority of them are deserters, enticed to leave their ships by unscrupulous boarding-house keepers.

(who keep them in hand for a few days, and then ship them, giving them a few paltry clothes, or none at all, and retaining the whole of their advance), or through the restless corruption of their hearts, which seems to burst forth after the bondage of a sea voyage, and leads them to have another fling at miscalled liberty, but which is undoubtedly the most fearful and tyrannical form of slavery. The sailors in many instances are very bad; but when we think of the hardness of their lives, that in many cases from the commencement to the close of their voyages they receive not a single word of sympathy, and that it is work and bed, and bed and work, all the voyage, and no one to care for them, their condition ceases to be a wonder. . . .

During 1894 Mr. Brandreth and his colleague were in imminent peril in connection with the revolution then in progress. Both were lodged in gaol on suspicion, but were released after some days, satisfactory evidence of their innocence having been produced. The rebellion was quelled, but the country continued for a time in a very unsettled state.

In illustration of the helpfulness of the mission, it may be mentioned that the seamen had deposited in Mr. Brandreth's hands no less than £658, a considerable portion of which amount was sent home to their friends. One day a sailor brought to his notice a mate, under the influence of drink, who seemed to have lots of money upon him, and had gone into one of the drinking saloons which abound in the city. Mr. Brandreth went with the sailor to the saloon, and found the mate asleep at one of the tables. On being wakened up, he, after some conversation, placed in the missionary's hands £33.

The brave and devoted Brandreth, in February, 1896, went in a boat to take two sailors off to the vessel by which he had shipped them. When returning, one of the most unlooked-for hurricanes ever known came down upon the bay, and swamped the boat. The master of the boat and a young Englishman from the mission, whom Brandreth had taken with him for a little pleasure trip, were saved, Brandreth and the second sailor of the boat being drowned. The strongest testimony was borne to Brandreth's indefatigable labours, and to the confidence reposed in him by all who stayed at the mission. He was spoken of as one of the gentlest of men, being hardly ever known to lose his temper, even under the greatest provocation.

Mr. Brandreth was succeeded by Mr. Thomas McCarthy, who had been for some years Superintendent of the Monte Video Sailors' Home.

After one year's service in this new field, to the regret of all, he was taken away by death at the early age of twenty-nine. The Seamen's Mission is now under the care of Mr. W. J. Lumby, who was lately called to mourn the death of his wife. He refers to a difficulty that had cropped up in his hospital visitation. Many Roman Catholic sailors ask for a copy of one of the gospels, which he gladly gives them in Portuguese, Italian, Spanish, or German, as the case may be. To this the Sister in charge objected. Mr. Lumby, however, very properly informed her that he never gave without being asked, and that as long as she gave Protestant sailors Roman Catholic books, attacking Protestant doctrine, he felt free to give a portion of the New Testament to any who asked for it, especially as no reference was made in it to her church.

Chanaral and Las Animas.

These stations are in the Republic of Chili on the west coast. A chaplaincy was established at Chanaral in 1879. The communities at both places are English residents, who either work in the copper mines, or are engaged in commerce. The seamen visiting the ports also afforded a sphere of usefulness. The children, too, English and native, were carefully instructed in secular and religious knowledge. Systematic Bible distribution was also a feature of the mission from the first. Mr. J. S. Robertson, the Lay-Reader since 1879, in one of his letters, referred to the utter ignorance of the Bible previously existing among some of the children.

Chanaral was visited in 1892 by the Roman Catholic Bishop of Serena, accompanied by three priests. At every service anathemas were hurled at the Protestants, and the faithful were ordered to deliver up all Bibles and religious books printed by "herejes." One poor man in possession of such was told to bring them to the Bishop to be burnt. He agreed to do so, on condition that he was paid the value of the books. "What did they cost?" asked the Bishop. "Two hundred and fifty dollars," replied the man. Nothing more was said on the subject!

Mr. Robertson visited periodically Pan de Azucar, Taltal, and Carizalillo, at the last-mentioned of which places, as well as at

Chanaral and other stations, Spanish services were held. After seventeen years' services at Chanaral, Mr. Robertson was, in 1896, transferred to Coquimbo, where evangelistic and educational work is carried on. He met with much encouragement from the people, and was also greatly gratified by receiving permission from the Adminstrator of the Hospital to pay a weekly visit there when there are English inmates.

Chubut, on the Patagonian seaboard, in the Argentine Republic, was especially established for the benefit of Welsh colonists, who first settled there fully thirty years ago, and now number between 3,000 and 4,000. The station is at Trelew, the terminus of the railway which connects Port Madryn with the colony, and is under the superintendence of the Rev. Hugh Davies, his labours being supplemented by the Rev. D. G. Davies, who is generously supported by a Welsh lady. The steady enterprising character of the colonists was testified to by Colonel Fontana, for some years Governor of Patagonia. The spirit also prevailing among them may be gathered from the fact that at a recent Christmas service hardly a house for sixteen miles was unrepresented, Churchmen and Dissenters crowding the building with apparently the one purpose of worshipping God. Bishop Stirling, when at Chubut in 1895, paid a visit to the Independent minister, and bore witness to the amicable relations subsisting between Churchmen and Dissenters, which happily still continues to prevail, as also to the influence exerted by Mr. Davies in connection with his medical skill, and his indefatigable labours in the relief of suffering.

In the winter of 1899 the Welsh Colony was visited by most disastrous floods, ruining many homes, and dividing up the district by several wide and deep channels hollowed out by the raging waters. St. David's Church and Mr. Davies' house, standing on high ground, were like islands in the overflow. For more than six weeks no service could be held in the church, but Mr. Davies collected congregations at several of the homes up the hillsides, whither he and his fellow-sufferers had fled from the waters.

Fray Bentos, in the Uruguay Republic, with its population of about 750,000, derived its importance as being the headquarters of meat-

extracting operations. For many years a church, school, and parsonage have been in existence.

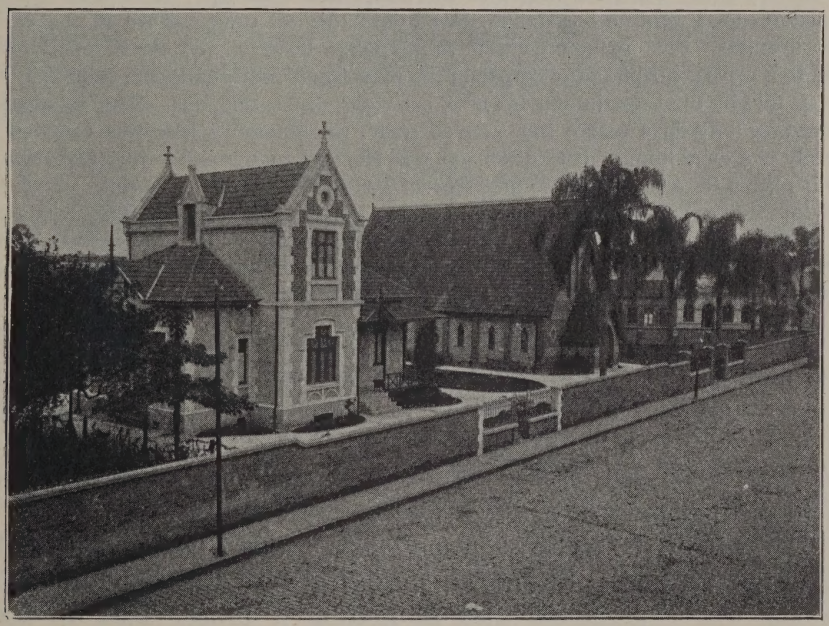
Since the lamented death, in 1893, of its Chaplain, the Rev. R. Allen, the station remained vacant until 1896, when it was re-occupied by its former Chaplain, Archdeacon Shimield. Mr. Allen's removal was keenly felt. In pursuance of his ministerial duties, he had for many years travelled over vast territories, involving frequent and lengthened separation from his family, and also much fatigue and many discouragements, borne with Christian courage and patience. His visits to numerous scattered congregations in the vast camps of this portion of the Continent proved an unspeakable comfort and blessing. Similar labours were repeated by the Archdeacon, who was ever planning the most effective means of overtaking the wide field under his superintendence, a field in extent about equal to Great Britain.

SALTO and PAYSANDU, on the river Uruguay, were also under the Archdeacon's charge.

SAO PAULO and SANTOS in BRAZIL.—The Rev. G. E. Craven was several years ago appointed to this chaplaincy, embracing work among the sailors. He and his devoted wife in a high degree secured the esteem and affectionate regard of all classes of the people. Mr Craven spoke of himself as a kind of barrier to stem the onrushing stream of forgetfulness of God to which colonists, when destitute of the means of grace, are so liable. He furnished the following particulars respecting the first-named town:—

> The town of Sao Paulo is the residence of the Governor of the State, and possesses a few public buildings. It has a cathedral and a bishop, and among its churches is a large Jesuit church, with a big orphan school attached, and a large theological (R C.) seminary for educating for the priesthood. But the religion of the people can hardly be regarded even as a debased or ignorant form of the worship of Christ. The Saviour is quite omitted, except as a child, and the Virgin Mary adored, at least by name, with the usual accompaniments of tawdriness and puerility; and considering the miraculous powers, even to Divinity, ascribed to her, she seems to differ but little from the old forms of heathen cults with which history makes us familiar. The fundamental doctrines of the gospel are unknown; the people are walking in darkness, and are content thus to continue. Now and again a little energy is seen upon the arrival of a special Sunday or saint's day, when a visit to a church is made, and religion performed by substitutes; the remainder of the day will be devoted to horse-racing, sport, or festal gatherings . . .

Santos, one of the largest seaports in South America, has seldom fewer than two dozen ships in the harbour at a time. It is described as one of the deadliest and most wicked ports in the world —known far and wide as a very Sodom, quite exceptionally so. Such being its character, Mr. Craven and Mr. Holms, lately transferred from Pernambuco, found ample scope for all their energies. Mr. Craven was under the necessity of resigning on account of his health, and has



SAO PAULO CHURCH AND PARSONAGE.

been appointed Association Secretary for the northern parts of the kingdom, including Scotland. He is succeeded by the Rev. William Brown Morris, B.A., of Dublin.

PERNAMBUCO, also in BRAZIL.—Operations were commenced at this port, with a population of 120,000, in 1884, under the superintendence of the consular chaplain, the Rev. J. Midgley. Mr. P. J. R. Walker was appointed by the Society Seamen's missionary. Through the good offices of Mr. Hughes, the English Consul, permission was obtained

from the authorities of the hospital and the prison to visit each place at such times as suited the missionary's convenience. Besides English, many of the sailors who call at the port are of German, Swedish, Norwegian, Danish, and Dutch nationality. Deeply touching cases have come under the missionary's notice. Here is one:—

An English brig, the *Acacia*, of Portmedway, N.S., entered the harbour, all on board sick with malarial fever. The Captain, with his wife, little daughter, and the baby were all very sick. The poor baby died two hours after entering. As soon as the vessel dropped anchor I went on board, and stayed until they all came ashore in the evening for the hospital. Five of the crew went to the public hospital, and the Captain and his family to a private hospital, the corpse of the baby being removed to the cemetery. The story, as told by the Captain and his wife, is a sadly distressing one. The sickness was on board for forty days before they arrived here; the Captain's wife was confined prematurely of a dead infant; before she was well she had to nurse her husband, who had lost his reason for a while, and to take care of her youngest child, also sick. For two or three days no reckonings were taken, and altogether it is a wonder how they ever arrived here at all! The Captain and his wife are Roman Catholics, but they were very thankful when I arrived on board, and for my subsequent attention to their comfort. At their request I went with the Captain's wife to the burial of the infant.

The scourge of yellow fever was severely felt during 1895. For three months the lazaretto on the island was kept open as a yellow fever hospital for seamen. Of the 121 admitted, one-third of the number died. Nearly all of them were seen by Mr. Holms, who at that time was stationed there. His visits, doubtless, were a comfort, and helpful spiritually to not a few of the poor fellows.

The rent of the house occupied as the Sailor's Home having been several times raised, it became all but impossible to retain it, and much difficulty was experienced also in getting a proper man to act as steward. Mr. Holms proposed to one of the hotels near to provide sitting-room, bed-rooms, baggage-room, and meals for seamen sent to him by the different consuls. This arrangement was carried out.

The following may be taken as a sample of the cases that have to be attended to by a Seamen's missionary. Mr. Holms wrote:—

A full-rigged ship put into the port with a terrible case of accident to put into hospital. From the royal yard (150 feet) a sailor fell at night on the deck, broke his right arm and left leg (the leg in a horrible manner), besides receiving a number of other injuries; all this twenty-six days before reaching here, so that on arriving he was in an indescribable state. On getting him into the hospital, I took the flag off

his face, and the first words he said were, "Hallo, Mr. 'Olms!" and I soon recognised the man who on Christmas Day twelve months ago was my boatman when we had such a splendid time on board a large Norwegian barque. I subsequently shipped him in the vessel where the mate was who was converted here about that time, and they went to New York together. I stood by the unfortunate young man during his operation, to encourage him in a language he understood.

Mr. Holms on being transferred from Pernambuco to Santos in January, 1898, received from the local committee of the Sailors' Home and Mission an illuminated address expressing their high appreciation of his devoted services, especially in visiting the yellow fever cases. His removal was a distinct loss to the city in a religious point of view.

Fellow Labourers.

There are now from eighteen to twenty organizations which have followed in the wake of the South American Missionary Society. None of them are numerically strong, but all of them are helping to dispel the darkness and to diffuse the light. It would be beyond the scope of the present work to give a detailed account of these. It may, however, not be amiss to refer briefly to a few of them.

One in particular, with its headquarters in Edinburgh, deserves special mention, because of the providential circumstances under which it was commenced. Our readers are perhaps aware of the bitter persecution that prevailed in Madeira, well-nigh sixty years ago, consequent on the remarkable spread of Protestant truth, of the imprisonment and providential escape from the island of Dr. Robert Kalley, the chief promoter of the work, of his visits to the Portuguese refugees in Illinois and elsewhere, and of his settlement thereafter at Rio de Janeiro, where, along with Mrs. Kalley, for twenty-one years he laboured, in season and out of season, to bring the deluded votaries of Rome to a saving knowledge of the Lord Jesus Christ. God put His seal on the work. A Church was formed both in Rio and in Pernambuco; and at length, in 1892, the somewhat desultory efforts of many years took definite shape, by the formation of an Association entitled "Help for Brazil." From first to last some twenty labourers have gone out to the field, of whom fourteen or thereabouts are

at the present time doing work for the Master. Under the efficient and devoted superintendence of Pastor James Fanstone, and with the valued aid of Mrs. Kalley, the cause of Christ is steadily spreading to a number of inland places.

It is an interesting fact, too, and not without significance, that in 1894 two pioneer bands of Waldenses emigrated from their valleys to South America, 200 families settling in Uruguay and 100 in the Argentine Republic, while 200 more families found their way to Tennessee. Since then these numbers have been increased by several hundred additional families. They are an agricultural people, and support themselves by the cultivation of the soil, of which they now own 10,000 acres of forest and cleared land, their chief attention being given to the growing of cereals, grapes, and other fruits, the manufacture of woollen and jean clothing, etc., affording also industrial outlets. A little town, in the neighbourhood of which the bulk of the families have settled, is growing up, and has been named Valdese, streets and squares being laid out, according to a regular plan. It need hardly be added that it contains, among other buildings, a handsome church, for which there is a regular pastorate. The hope may be indulged that this new element, quietly introduced from the Vaudois valleys into the very midst of a people enthralled by, and for generations steeped in, Romish superstition, will act as the leaven, and that the fruits of the leavening process will in due time be seen in the votaries of the papal Church embracing, instead of the mummeries of Rome, the truth as it is in Jesus.

Educational and evangelistic work has for many years been carried on in Chili by the Foreign Missions Board of the Presbyterian Church (North) of the U.S.A., more particularly at Valparaiso, the chief seaport, at Santiago, the capital, at Copiapo, about 100 miles to the north of Valparaiso, and at Concepcion, 300 miles to the south. Dr. J. M. Allis, who is in principal charge at Santiago, besides preaching, etc., conducts a theological class numbering thirty-three students; while Dr. W. E. Browning has charge of the Instituto Ingles, there having been no fewer than ninety matriculations in 1898–99, more than the half of whom were Roman Catholics.

Nor must we omit to allude, however briefly, to the successful mis-

sionary operations conducted in Brazil by the Foreign Missions Board of the Presbyterian Church (North) of the U.S.A., of which the veteran Rev. G. W. Chamberlain is the worthy principal representative. He has been for several years latterly located at Feira de Santa Anna in Central Brazil. The other stations in the same region are at Bahia, Larangeiras, Aracaju, and Cachoeira. In Southern Brazil, the following towns are occupied, viz.: Rio de Janeiro, Novo Friburgo, Castro, Sao Paulo, Curityba, the capital of the state of Parana, and Guarapuava. Sao Paulo has, along with allied schools, a Protestant College, numbering fifty-six students, of whom twenty are Protestants, the others being more or less under the influence of Scriptural truth. All give proof of gratifying progress.

In the Colombian field the same Presbyterian Board has been at work since 1856. The stations occupied are Bogota, the capital, Barranquilla, near the mouth of the Magdelena River, and Medellin, situated between the Magdalena and Cauca Rivers.

Alike in the Brazilian and Colombian fields mention is made by the Presbyterian Board, of opposition and persecution on the part of the priests of the Romish Church. But it is the same everywhere. They are valiant for the Church, though not for the truth, and are utterly unscrupulous as regards the means of advancing its interests. One lately enquired at the house of a devoted member of his flock, whose mother-in-law was dying, to whom extreme unction was being administered, if he had any bad books in the house—Protestant books being indicated. In reply, he said he had a New Testament. "Burn it," rejoined the priest. Having declined to do so, the man was cast out of the Church. He and his wife are now steady in their attendance at the Presbyterian services.

In 1897, the Board planted a mission in Caracas, the capital of Venezuela. It is still the day of small things there, but progress is being made in connection with house to house visitation, and with the school for boys and girls.

The Mission Board of the Presbyterian Church (South) is also taking part in the evangelization of Brazil. Work was begun in 1873 at Recife in the north, and is efficiently represented by the Rev. G. W. Butler,

M. D. It was extended to Portaleza in 1882, to Marenham in 1885, to Natal and Parahyba in 1895, and to Caxias in 1896. In South Brazil, the Standard of the Cross was planted in 1869 at Campinas, where for the last eight years the Rev. F. A. Rodrigues, a native minister, has laboured with much diligence and no small amount of success: at Lavras in 1892, at Sao Paulo, Araguary, and at Sao Joas del Rei in 1895. A theological seminary with fourteen students, under the direction of the Rev. Dr. J. R. Smith, exists at Sao Paulo.

In a recent number of the magazine published by the Board, mention is made of the prevalence of the plague in Brazil; but the writer states that the greatest plague from which the country is suffering is not the bubonic plague, but the plague of Jesuitism. The Jesuits have, it is alleged, received lately more concessions than during the previous nine years of the Republic's history. This is shown in various particulars. One only need be quoted from the magazine for February, 1900.

> Upon the return of the Brazilian bishops from the Latin-American Council in Rome, they published an encyclical from Leo XIII., granting permission for the priests to take active part in politics, and ordering the bishops to give greater attention to the education of the priests, especially in regard to political affairs, which indicated a plan to secure control of the government. As one of the results of this interference of the priests, all of the Protestants have been disfranchised in the election for federal senators and repre sentatives, by the law recently passed ordering this election to take place on the last Sunday of the year, for no one who fears the Lord can engage in such a business on His day.

The writer adds:—

> When this Jesuit plague has established itself firmly in the land, and when there shall be a general harvest of its legitimate fruits of the pernicious teachings of Rome, what will happen to poor Brazil and the few thousand faithful here? God only knows.

In the principal towns in Brazil, as also in adjacent provinces, Missionaries from the American Presbyterian and American Methodist Episcopal Churches are engaged in the work of evangelization, preaching, and teaching, and disseminating the Word of God. The limits of our space forbid more particular reference to these.

The South American Missionary Society cannot but hail with the liveliest satisfaction the aid given by the aforementioned and other

similar organizations in furthering the work of evangelization throughout the long neglected Continent. There is, alas! room for very much more of it. These Mission Boards will doubtless on their part freely concede to the Society the unique position of being the only one regarding whose operations a narrative could be written with the title "From Cape Horn to Panama."

Chapter XI

AMONG THE INDIANS OF THE PARAGUAYAN CHACO

"Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed."—Isa. xl. 4, 5.

THIS Republic, hidden far away in the very heart of the Continent, is bounded on the north by Bolivia and Brazil, on the west and south by Argentina, and on the east by Brazil, and has a population estimated at about three quarters of a million, of whom probably about 50,000 are Indians.

There are two divisions in the Republic—the eastern and western—differing widely in their physical aspects from each other. Eastern Paraguay, or Paraguay proper, lying between the river of the same name and the vast Paraná river, has as its distinguishing features, virgin forests with majestic trees, brilliant flowers, orange groves, the banana, and other fruits and plants. Western Paraguay is called the Paraguayan Chaco. This territory is inhabited by savage Indian tribes.

Mr. W. Barbrooke Grubb, the head of the Mission, states that the Northern Chaco is a vast plain 72,000 square miles in extent, partially wooded, and where not wooded, covered with luxuriant grass, and abounding in palm forests. The rivers are tortuous, unsuitable for navigation, and very brackish. The country is subject to floods and great droughts. Rain water, the only water available, is conserved in the swamps and shallow streams. The Indians of the Northern or Paraguayan Chaco are estimated at 30,000. They are blessed with iron constitutions and fine physique, friendly, hospitable, and cheery, but capable of showing strong resistance when trifled with. Though with a measure of intelligence and fit to rise in the social scale,

PARAGUAY
English Miles
50 0 100
60
55
20
25
30
BOLIVIA
Gran Chaco Oriental
Chaco Boreal
Paraguay
Pilcomayo
Tropic of Capricorn
Fte Olimpo
Galban
Apa
Apatuya
S. Carlos
Estrella
Bellavista
Gavilancue
Vda de Salvador
Tatagui
Aquidaban
Loreto
Concepcion
Belen
Tacuaty
Ypane
Panadero
Igatimi
Espadin
Lima
S. Pedro
Jejui
Rosario
Curiguati
Villa Occidental
Asuncion
Villeta
Julio Roca
Presidencia Roca
Salado
Teuco
Vermejo
La Espera
Rapids
Olivos
Formosa
Villa Franca
Pto Expedicion
Pto Victoria
Puerto Vermejo
Humaita
Laureles
Parana
Cerrito
Resistencia
Corrientes
Florencia
Bellavista
Caya
Rosario
Uruguay
Ibicuy
S. Francisco
S. Mateo
L. Ybera
Villa Rica
Borja
Ypacarai
Caazapa
Encarnacion
Trinidad
Jesus
Corpus
Loreto
Candelaria
Misiones
Ibicuy
Longitude West of Greenwich
W. & A.K. Johnston. Edinburgh & London.

their poverty is extreme, and an intolerable system of superstition proves a mighty adverse influence. Though living in constant terror of evil spirits and of the witch doctors, they are yet a light-hearted and happy people. Such is the country and the conditions of the people in the Chaco. Except on the banks or in the immediate neighbourhood of the river Paraguay and the eastern portions of the greater tributaries, the country is not a desirable residence for Europeans.

Our readers have already been informed of the brave but fruitless attempt made by Allen Gardiner in the years 1846–47 to start a Mission for the benefit of the Indians in the interior of the Continent, entering by the port of Cobija in Bolivia. Though compelled, after many hardships, to abandon for the time that project, his heart was strongly drawn towards these Indians, or, as he styled them, the "Toba Nations," who, curiously enough, have had for ages a tradition that, sooner or later, men should come among them, not Indians, but like Indians, speaking their language and teaching them about the spirit world. Mr. Grubb says, "Briefly, the tradition as known, not only to missionaries, but to explorers and others, points out that these Indians have been looking for men who should be to them as guides in knowledge and a blessing to their race, and that great respect would require to be paid to these people for whom they looked."

In view of the foregoing statement, it is a remarkable circumstance that Allen Gardiner, as he lay dying on the shores of Banner Cove, well-nigh half a century ago, wrote an address to the Toba chiefs, telling them the story of Jesus and His love, of his earnest desire that God might bless them and their people, that they might be inclined to receive God's Word, and that they might continue to live in peace in the land of their fathers. That address has happily been preserved. It will be found in the Appendix, and will doubtless be read with interest.

For a number of years the Committee had been strongly urged to establish a mission to the Indians of the Paraguayan Chaco. They on their part were no less desirous of responding to the appeal, so soon as the necessary funds were supplied and suitable men could be found. Mr. Adolpho Henriksen, who was sent out to inquire and report, did much to prepare the way for such a mission. After

TYPICAL PALM PLAIN : CHACO.

referring to the town of San Antonio, which the National Government planted some years before, and to Las Toscas, close to San Antonio, where a colony of Swiss Protestant families had settled, by whom a Protestant missionary would be welcomed, Mr. Henriksen stated that the Florencia colony, situated about ten leagues north of the Toscas, was the flower of all the places. He was agreeably surprised to find a little town, which only some four or five years previously, as he was told, was wild camp, trodden by an Indian tribe named "Charra." The tribe was then working on the railway ground. Old "Charra," the Cacique (chief), was most friendly, and expressed his desire to have the young people of the tribe taught to read and write. In the same colony he found five English families, with thirty children, besides a number of workmen, all of whom were prepared to welcome a missionary.

Bishop Stirling, after giving the matter his earnest consideration, wrote to the Society as follows:—

> Granted you have the right man for the work, and are wise in your methods, two good results must follow:—(*a*) An immediate benefit to the poor and despised Indian population; (*b*) a quickening of the Christian conscience among the Spanish-speaking and foreign authorities and peoples who witness your evangelical work. If instead of being accustomed to seeing the Indians debased and slaughtered, the so-called higher races witnessed their kindly treatment by our Church, and could trace a social and moral elevation among the aboriginal tribes to the action of the Christian missionary, I feel quite sure that manifold good would accrue.
>
> An effective mission among the despised Indian races would therefore be of great and wide service at this time and in this country; but, to be so, it must be effective.

Mr. Henriksen sent home a "plan of organization," which embraced a missionary party of three men, viz., a leader, a carpenter and smith, and an agriculturist, all of them, if possible, in addition to other qualifications, having some medical knowledge. He expressed his willingness to resign his position as agent of the British and Foreign Bible Society, and to accept the leadership of the mission on the basis suggested. He was strengthened in his conviction as to the desirableness of the mission by the probability that the Romish priesthood would offer no opposition, and by the consideration that in

any case the Paraguayan Constitution provided ample protection to all denominations.

The necessary arrangements having been made, Mr. Henriksen, accompanied by two young men, left England on 2nd June, 1888, and early in August they reached Asuncion, the capital of the Republic. The Cabinet there were informed of their plans, which met with approval. Fears, however, were expressed for the safety of the missionaries, on account of the known savage character of the Indians. The authorities even stated their willingness to provide a military escort. This was gratefully but firmly declined. That the offer was not an unnecessary precaution may be gathered from the fact that even later than this "a Land Surveyor of Paraguay, when travelling in the interior on duty, was accompanied by a convoy of fifteen selected men, equipped with arms, and who posted sentinels each night with weapons at their side." He speaks highly of the missionaries—the result of whose work, he states, is "a wonderful process of uplifting from degradation to purity and happiness."

As the mission party proceeded northwards, a very kind reception was accorded to them on the part of many of the people, some of the local authorities and private persons highly applauding the undertaking. At length, on 8th September, the mouth of the Riacho Fernandez, thirty miles north of Villa Concepcion, was fixed on as a suitable site for the settlement, and there the Standard of the Cross was raised. Mr. Henriksen wrote:—

> At different establishments up river there are about 1,000 Indians and hundreds of children, the men working in the woods being paid with a few rags and *gin*. I had a peep into the stores at Asuncion, and saw the piles of demijohns of *gin*, which I was informed was the favourite drink of the Indians up river. When they get a demijohn of gin, they work with increased energy. I think that the people in connection with these establishments would gladly welcome any persons who would go there and establish a school for the Indian children, not to speak of the hundreds of Paraguayans who are at work there without any means of spiritual care, giving rein to drink, fights, and gambling. It is now such a notorious place that the worst of people resort there, and it was told me that they could muster 1,000 men. I cannot too strongly impress upon the committee that the field in the Paraguayan Chaco is a large one—the largest

one, I think, the South American Missionary Society has yet occupied, and that no energy should be spared in any sphere of the Society's work to further the efficiency of this. [The so-called "gin" is the white rum of the country.]

Several weeks later Mr. Henriksen wrote:—

We went up 300 miles from here, and on the Brazilian side I saw hundreds of Indians at work, and many children, all heathen. It is up there that the hostile tribes sell the children of their slain enemies. . . .

When all looked so hopeful, it was no ordinary trial to the Committee to have to record the death of the devoted Mr. Henriksen, which

CROSSING THE RIVER PARAGUAY.

occurred at Asuncion, the capital of Paraguay, on 23rd September, 1889, from internal inflammation, supervening on an attack of pleurisy, caught by lengthened exposure to rain and cold in an open boat. He had laid the foundation of the Paraguay Mission with rare wisdom and unwearied devotion, never sparing himself. Henriksen's fellow-labourers felt his removal keenly, as did also Bishop Stirling, who took the opportunity of strongly urging that a steam launch be provided, the labour and exposure in wet and stormy weather of navigating the Paraguay River in canoes being both dangerous and too trying, even for the strongest man. It was a stunning blow, most of all to his wife, who was preparing to go out and join her husband. For her the deepest

sympathy was felt and expressed. The two surviving missionaries discharged their duties faithfully, and as well as could be expected under the depressing circumstances in which they were so unexpectedly placed.

The new Missionary staff was composed of Mr. W. Barbrooke Grubb, from Keppel, as Superintendent, with Mr. Andrew Pride, and Mr. and Mrs. Hay.

Mr. Henriksen's removal was not the only loss sustained by the Society at that time. It had no warmer friend than Admiral Sir Bartholomew James Sulivan, K.C.B. Next to Captain Allen Gardiner, it owed its existence, humanly speaking, to him. And "one of his last efforts was directed to assist the Committee in the establishment of the Paraguay Mission, where, while serving on the Parana River many years before, his sympathies had been drawn out towards the unevangelized Indian tribes." He died on the 2nd January, 1890, and his removal, it need hardly be said, was deeply mourned.

A. Busk, Esq., in 1892, most generously gifted to the Society a square league, or nearly 5,000 English acres of any of his land in the Paraguayan Chaco that Mr. Grubb, or any representative of the Society might select, with free titles, for the purpose of forming a station, or town, or any other purpose analogous to the objects of the Society.

Archdeacon Shimield visited the Chaco in 1894, and aided in the selection of the land thus gifted. The site chosen will, it is hoped, prove suitable for the future headquarters of the mission.

The mission has been the means of largely releasing the Indian tribes in that extensive region from the galling yoke of dishonest traders, and the desolating plague of intoxicating drink, and of introducing among them an amount of social happiness to which previously they were utter strangers. One illustration of the beneficial influence of the mission may here be furnished. It was reported by Mr. Grubb, who wrote:—

> A woman died while I was there (Toldo Grande). The Indians requested me to bury her and speak to the Great Spirit. Formerly they would not even show us a grave, and this is the first funeral I have been present at. The incantations usual on such occasions were given up at my request, and this was a great victory, which

I little expected . . . (Not only was the burial place kept secret, they were also in the habit of performing barbarous rites at the grave.)

Better than all, however, I have saved a little baby, aged three months, from a cruel death—buried alive. It was the child of the woman before mentioned, and the Indian law required its death. It was to have been thrown alive into its mother's grave. I experienced great difficulty in saving its life, the Indians steadily refusing to give it up to me or to care for it themselves. Superstition has a strong hold on them.

I appealed to them and pleaded with them, and inwardly appealed to the Friend of little children. I told them how angry the Great God would be, how contrary to His wishes such an act would be. At last they yielded, and I carried away the prize. None of the Indians, however, would even look at it for many days, and they all seemed excited, troubled, and doubted the consequences. Fear died out in time, and humanity reasserted itself, and now the father especially takes great interest in his child. The little one is doing well. Some years ago an Indian woman tried to save a child under similar circumstances, and took it to a Paraguayan for safety, but the Cacique made them give it up, and immediately killed it.

The hardships endured by the missionaries in this field are vividly depicted in a letter from a gentleman who wrote from Asuncion in November, 1894, under the name of "Viagero." Here is his testimony:—

Being desirous of seeing something of the interior of the Chaco, I gladly accepted the invitation of the missionaries to accompany them. Let me bear testimony to the work these young fellows are doing. For nine months of the year the interior of the Chaco is one vast swamp, as far as it is known at present. During a two hundred mile ride, including the return journey, over a track chosen by the Indians as being the highest and driest, I can safely say that one hundred and eighty miles lay through water, and this in the middle of November, with the sun almost vertical. Through these tropical swamps your missionaries plod steadily on, leading such a life as I have only seen equalled by that of the hardest pioneers, one moment scorched by the tropical sun, the next drenched to the skin by torrential rains, sleeping where nightfall finds them at the edge of a swamp, and often in soaking wet clothes. . . . I find these men driving bullock teams themselves, walking beside the team up to their waists in water, and working as no colonial bullock driver would work for £1 a day. At the end of a journey, which usually lasts a week, the only shelter awaiting these men is a rough palm-log house, with one small room and a verandah—nothing more—and this room serves as store, and affords all the privacy available. . . .

The Indians were held in terror by the Paraguayans until the advent of your missionaries, and to this day the Paraguayans will not venture more than a few miles into the Chaco. Yet both Mr. Pride and Mr. Grubb have lived a year at a time *alone* among the Indians without a spell, cut off from all communication with the outside world.

I have seen missions in many parts of the world, including those to the North American Indians, and that of the Danes (Moravians) to the Esquimaux on the West

A GROUP OF WOMEN IN PALM PLAIN: CHACO.

INDIAN TOLDOS.

Coast of Greenland, which I may take as fair samples of rough work. Yet I do not hesitate to say that as a record of hard, patient, rough, enduring work, this mission to the Chaco Indians has only been equalled by that of the Jesuit Fathers when they made their noble effort to christianize Paraguay. It must, however, be remembered that even the Jesuits *gave it up*, as the obstacles were so enormous.

A religion which produces such men and such self-denying work deserves to be crowned with success, and I heartily hope the mission may succeed.

In the preceding letter reference is made to "torrential rains" and "tropical swamps." Mr. Hay, in one of his letters, stated that practically

TRAVELLING BY BULLOCK CART.

no rain had fallen in the Paraguayan Chaco for twelve months. This must have been an unwonted and possibly in its way a no less trying experience.

The following, which appeared in *Las Colonias*, Asuncion, is a further valuable testimony to the mission:—

For some years there has existed in the Chaco, within about twenty leagues of the river Paraguay, and ten or twelve leagues above Concepcion, an English mission, at

NATIVES IN THE FOREST.

the head of which is Mr. Grubb. This mission has been unknown until now; it has never advertised itself, and yet it is civilizing a large portion of the tribe of the Lengua Indians. A mission so sacred as that of civilizing Indians well deserves a little consideration, and all the help which it is possible to give to those missionaries who expend their lives and talents, and who expose themselves to no few dangers for the good of humanity. These devoted missionaries live in the greatest retirement and simplicity.

In September, 1895, Mr. Grubb journeyed westward from the Chaco interior station, with the view of reaching, if possible, the country of the Suhin. The want of water prevented him from getting further than the eastern frontier line. He, however, met with some of the Suhin and among them "Klusai," the old chief, who offered to act as guide. Mr. Grubb made a good impression on his new friends, and in token of their friendly feelings a young lady was sent by the old chief's sister to paint the missionary's face black with charcoal of the clothin tree, to which questionable operation he judged it politic to submit with good grace! This inviting field is at length occupied, a definite settlement having been made in 1899 among the Suhin, about 100 miles to the west of the central station, Waikthlatingmangyalwa. The difficulties there, it is expected, will be fewer than have been experienced among the Lenguas, an Indian tribe living in the Gran Chaco, on Paraguayan territory.

The central station opened several years ago at Waikthlatingmangyalwa, is situated twenty-one leagues west from Concepcion. It is intended as the permanent headquarters of the mission. Being much visited by the Indians, there seems good hope that in the course of time training schools for the young may be established. The difficulties of the language are being gradually overcome. This is assuredly no small matter if such words as Kilmaysikklapoomaap, Waikthlatingmangyalwa, and Thlagnasinkinmith, may be regarded as representative ones. The tribes in the Paraguayan Chaco number four, speaking as many languages. This, of course, cannot fail to add immensely to the difficulties of the situation. On the other hand, the new road, in course of formation, from the interior to the coast, will certainly have a helpful influence in the interests of the mission.

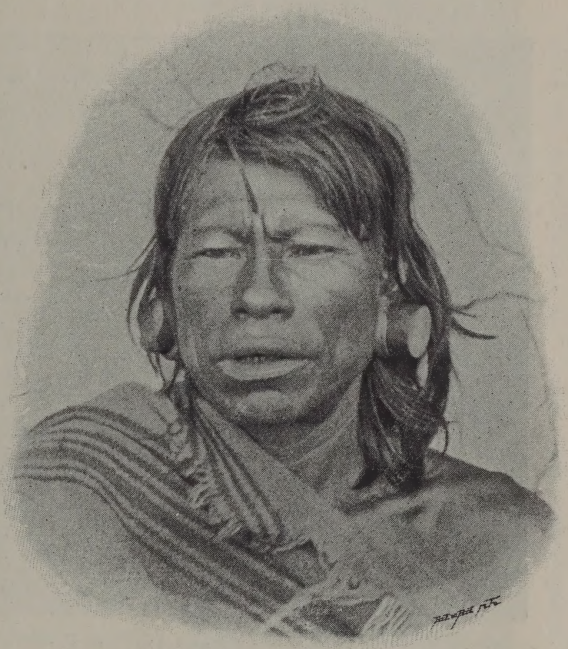
Mr. Grubb returned to this country in 1896 on a much-needed and well-earned holiday, and with the view of consulting the Committee on

GROUP OF BOYS: CHAÇO.

important matters connected with the development of the Chaco mission. More particularly, he hoped, with their concurrence and under their guidance, to extend its operations to several distinct tribes hitherto unreached, to say nothing of the inviting fields of Bolivia and Amazonia.

During his stay in this country, Mr. Grubb wrote as follows:—

In beginning work among these Indians we had to explore the country for ourselves, win the confidence of the Indians—which, owing to their previous experience, though little, of the white man, was difficult to gain—and we had to acquire their difficult language, as well as provide for ourselves, where travelling is so difficult and distances are so great. In spite of these difficulties, considerable progress has been made in giving the Gospel message to the Lengua Indians, and in a few cases the results have been very hopeful. But, naturally, little can be expected from so short a time and with such great difficulties to overcome.



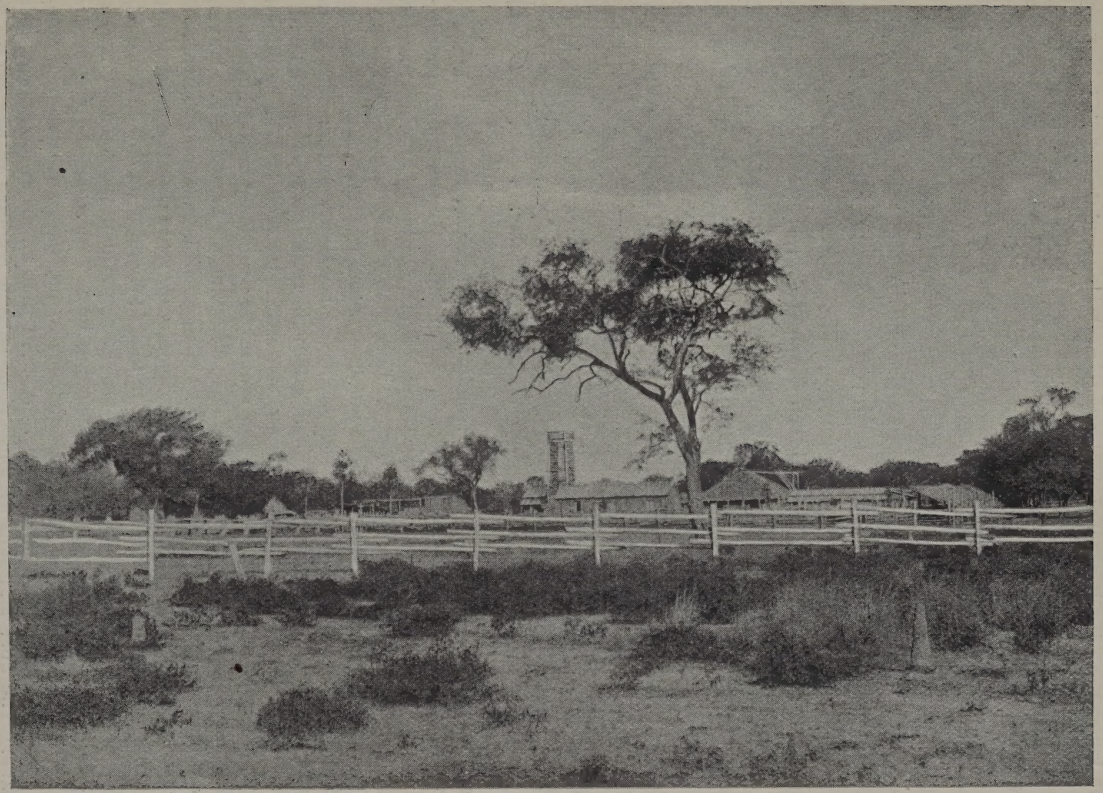
A LENGUA: A GOOD TYPE.

We have won the confidence of these tribes, acquired a fair knowledge of their country and language, and been enabled to live among them in the interior of their country for the past three years, dependent upon their help for communication with the river, and for many of our daily needs. As utter strangers, apparently of the same race as those whom the Indians distrust and hate, we have come among them and opposed their old beliefs and customs, and imparted to them quite a new idea of life, temporal and eternal, commanding them in the name of Jesus, whose messengers we are, to leave off their ways and follow His. They have listened with respect, and in some cases receive and act upon our teaching. We thank God and take courage. The only explanation is that the Holy Spirit moved them. He is moving in the Chaco—as yet only the sound of a going, as it were, in the tree-tops; but it is an earnest of the great victory over sin and Satan which will assuredly follow.

On his return to the Chaco, Mr. Grubb resumed his work in a most hopeful spirit. He furnished a large amount of most valuable and interesting information, for which the limits of space preclude its reproduction here. After careful consideration and with the concurrence of the leading Indians, Waikthlatingmangyalwa was selected as the headquarters of the mission. It is sixty-three miles as the crow flies due west the Paraguayan town of Concepcion, but the distance by road is greater.

BOYS WITH BOWS AND ARROWS.

Already (Mr. Grubb states) quite a little village has sprung up, although only about a fourth part of the required number of cottages has been erected, and owing to the extremely adverse season (Oct., 1897) the gardens have been to a large extent a failure. The houses erected are certainly rude, but comparing the condition of the natives here and in the few places where they have adopted our system in respect of settled villages, and improved and enlarged gardens, with the condition of those who are still in the same state in which we found them, the contrast is truly surprising. The change in the manners of the people during the past few years has been very satisfactory. Drunkenness is quite unknown at this station, and it is fast dying out in the surrounding country. The whole moral tone of the people has been raised. We seldom hear impure conversation, whereas a few years ago our ears were constantly assailed by the most



WAIKTHLATINGMANGYALWA: THE VILLAGE FROM THE WEST.

indecent language. Much greater modesty is now observed in all their actions. A healthy public opinion is being formed, and the consciences of the people are being quickened. At one time we were almost tempted to doubt whether the people had a conscience at all. . . .

Before 1897 had run its course, the mission was plunged into the deepest grief on account of a dastardly murderous attempt on Mr. Grubb's life. A native known by the name of "Poet," or "Frog," who was exceptionally clever, had rendered valuable help, in connection especially with the language. He was, however, faithless, treacherous, cold-blooded, and thoroughly untrustworthy. There were thefts and other misdeeds on several occasions, and in each instance suspicion was traced, and with good ground, to Poet. Mr. Grubb was most anxious to understand more fully his real character, and with this view arranged a trip with him to the west. What took place is described by Mr. Hunt as follows:—

"Mr. Grubb travelled all night until he reached the Poet's toldo,[1] which he did on Saturday, December 18th. The next day, being Sunday, he spent quietly at the Poet's place. The Poet was most attentive and thoughtful all day. . . . No words of reproof were given by Mr. Grubb; everything seemed smooth sailing. Next morning (20th Dec.) the party started off early. It included Mr. Grubb, the Poet, and several lads. Not a suspicion of harm crossed Mr. Grubb's mind. On some pretence the Poet sent off the boys with a part of the cargo, and led Mr. Grubb by another road, which lay along the banks of the Monte Lindo, which river (not a deep one at that time) they crossed a number of times. Grubb could not understand why the road should be like this, and apparently no track, but the Poet explained it was nearer than that by which the boys had gone. The Poet led the way. He made some excuse to get behind, and on turning round Mr. Grubb observed he was confused. He then said he had forgotten something, and returned for it. Mr. Grubb moved on; suddenly in the bushes by his side he heard a stealthy tread like that of a tiger trampling on a dried twig. Having no gun, he did not care about meeting a tiger, so he clapped his hands and shouted, and the noise ceased. A few moments later the Poet appeared *in front* with the missing article. Grubb asked how he could have come round in that way, and if he had heard the tiger. He still suspected no danger. They went on again, pushing their road through the scrub. Again the Poet made an excuse for going back, so leaving the bag he turned round. Mr. Grubb was snapping off the branches in the way, and was in a stooping posture, when he suddenly . . . . . realized that an arrow point was sticking in his back. The Poet had shot with fullest force, at a distance of five or six yards an iron-pointed arrow. It had struck one of the ribs, which had caused the twang Mr. Grubb heard; but if ever angel guided an arrow, this was guided by one. If the

[1] A shed formed of branches, reeds, and straw.

FRONT VIEW OF MISSION STATION.

arrow-head had entered flat, instead of perpendicular, it must have gone clean through the lungs, and it remains a mystery how the arrow did not pierce further than it did.

Mr. Grubb called to the Poet to come and take out the arrow point (it had been sent with such force that it had shivered the woodwork of the shaft). The Poet shouted out, "Oh, Mr. Grubb! Oh, Mr. Grubb!" followed by a terrified cry, and ran into the wood. Mr. Grubb with difficulty removed the arrow-point and walked across the river and along the other bank for some distance. He then returned to the place where he was shot, collected a few provisions and a waterproof. He realized that his life had been attempted, and that the Poet had twice before attempted it that morning. He thought he had not long to live, so entering into the river he started in an easterly direction mid-stream, so that, if the Poet was still about, he would not be able to track him. He struggled up the bank with great difficulty, and walked on, hoping to find an Indian track where he could lay himself down, so that an Indian passing would see his body and know how he was killed. . . .

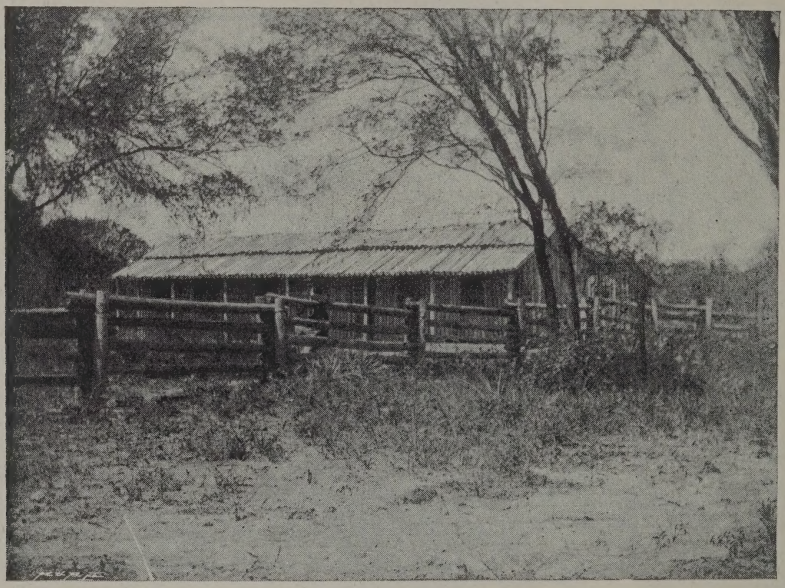
The iron arrow-head was seven inches long. Mr. Grubb's escape was simply marvellous; and in all the circumstances connected with it the good providence of God was plainly visible. He struggled along for about seventy miles as best he could, with little clothing or food, through a country infested with jaguars and snakes, until he came in sight of a toldo, to which he was assisted by a friendly Toothli Indian, who did all in his power to promote his comfort. The Indian referred to sent on a message to the station informing the friends there of what had happened. It reached two days later. Mr. Grubb with his shirt managed to bind up the wound as well as he could. After a few days of intense suffering, with little food or rest, bitten day and night by mosquitos and flies, and in much bodily weakness, he started for home, a distance of 120 miles, taking it by easy stages. He reached the mission station by sunset on the 29th. The natives on the way were very kind. One man in particular came up to him flourishing six long arrows, saying that every one of them should pierce Poet's body.

Poet had stolen everything — food, bedding, boots, brandy flask, mosquito net, etc. After committing the deed, and not anticipating that Mr. Grubb would survive, he returned to the toldo and told the people that Grubb had been killed by a jaguar, but in this he had been forestalled. The would-be assassin was executed by the authorities of his own village and tribe. There seems to have been a regular judicial trial and condemnation. Such action on the part of the natives was a proof that

MR. GRUBB'S HOUSE.

the exertions of the missionaries for their benefit had been appreciated.

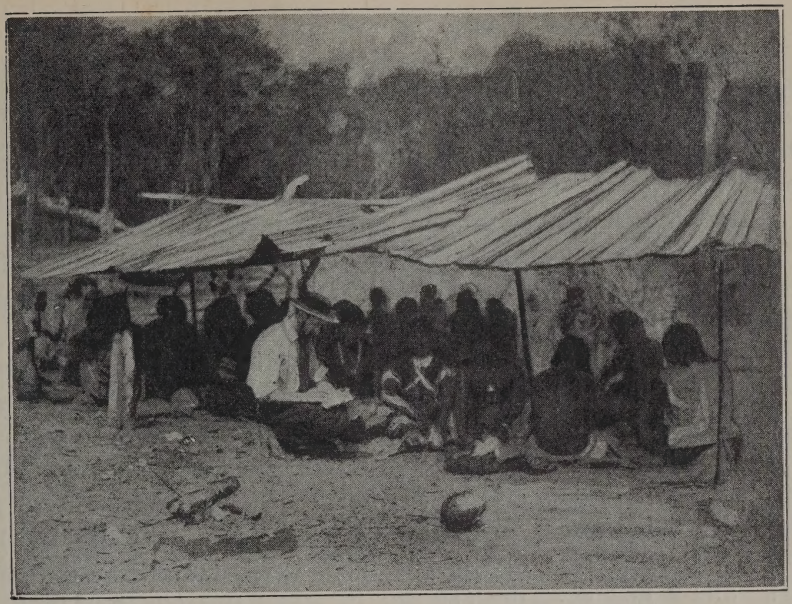
A letter appeared in the columns of *La Democracia*, a paper published at Asuncion. It was signed by "V. Rapin, Mayor del Estado, Mayor de la Confederacion Suize." After referring to the good work done by the missionaries, he stated that "they (the pagans) have no laws: but yesterday they would probably have exulted in the death of



MR. AND MRS. HUNT'S HOUSE.

a white man; to-day the same people rise up spontaneously and unbidden, like one man, to do justly and punish crime. From whence comes this metamorphosis? What spark has illuminated this darkness? This deed, which I believe to be unique in the history of missions the world over, has a wider meaning, which may be expressed in two words: Can a definite dividing line be traced between the ignorant brute of yesterday, and the Christian of to-morrow?"

After Mr. Grubb was able to be removed, he went, in February, 1898, to Asuncion, where he had the benefit of Dr. Stewart's medical



MR. HAY WORD-HUNTING.

SCHOOL DRILL IN THE CHACO.

care, and a thorough examination as to the nature of the wound. From there, under Dr. Stewart's direction, he proceeded to Buenos Ayres for further treatment and change of air. In the British hospital, Dr. O'Connor, one of the finest surgeons of the day, had him in charge. One of the lungs had to be tapped, and the broken ribs had to be bound up. With the complications that supervened, the marvel was that he survived. Bishop Stirling saw him in the hospital, and was filled with admiration at his calm endurance and missionary ardour.

Mr. Grubb returned to the mission station in July, restored to a wonderful measure of health. Fully two hundred Indians were present to welcome him back. Representatives came from seven villages. The most interesting of these were from the assassin's own tribe. The chiefs of several Indian tribes were there also to express their joy at Mr. Grubb's deliverance and recovery. And alike from the chiefs and the people, the greeting appears to have been thoroughly genuine.

The affair just described, so sad in some respects, has been overruled for good. The evangelistic work has received a great impetus. A marked impression has been made upon the natives. This is shown in the increased attendance at the services, and in the erection by the Indians themselves of a little church constructed of palm timber, and intended to accommodate about two hundred people. They have even started a nightly prayer meeting, with an average attendance of not fewer than fourteen. The missionaries thanked God and took courage.

There has latterly been a steady advance in the work, alike as regards material prosperity and spiritual progress. In June, 1899, the first convert of the mission, the Indian Philip, along with a relative named James, whom he had been instrumental in guiding to a knowledge of the truth, were baptized by Bishop Stirling as the firstfruits of the Northern Chaco to Christ. A goodly number of other Indians, it is said, are being prepared for baptism. Good work is also being carried on among the Indian women by Mrs. Hay and Mrs. Hunt, the wives of the missionaries. The use of the spinning wheel and of the sewing machine is being taught.

In 1899, Mr. Grubb came to England and was warmly welcomed by the Committee and many other friends interested in the Chaco mission. While in the Buenos Ayres hospital, slowly recovering from the

MR. NASON. MR. HAWTREY. REV. T. B. R. WESTGATE. MR. PRIDE. MR. GRAHAM.

MR. HAY. MRS. HAY. MR. GRUBB. MRS. HUNT. MR. HUNT.
MR. BERNAU AND MR. HAY'S CHILDREN.

THE CHACO MISSION STAFF, 1899.

MR. GRUBB AND FOUR CHIEFS.

effects of the murderous attack made upon him, he had been strongly urged to visit this country in the interests of health. He, however, in the most characteristically unselfish manner placed the concerns of the Mission first, giving to his own a secondary place. On seeing the Mission fairly established, he felt free to leave it in the capable hands of the Rev. T. B. R. Westgate, Mr. Andrew Pride, and their like-minded coadjutors, and to take the much-needed change —a step that will doubtless result in increased efforts for the extension of the Mission.

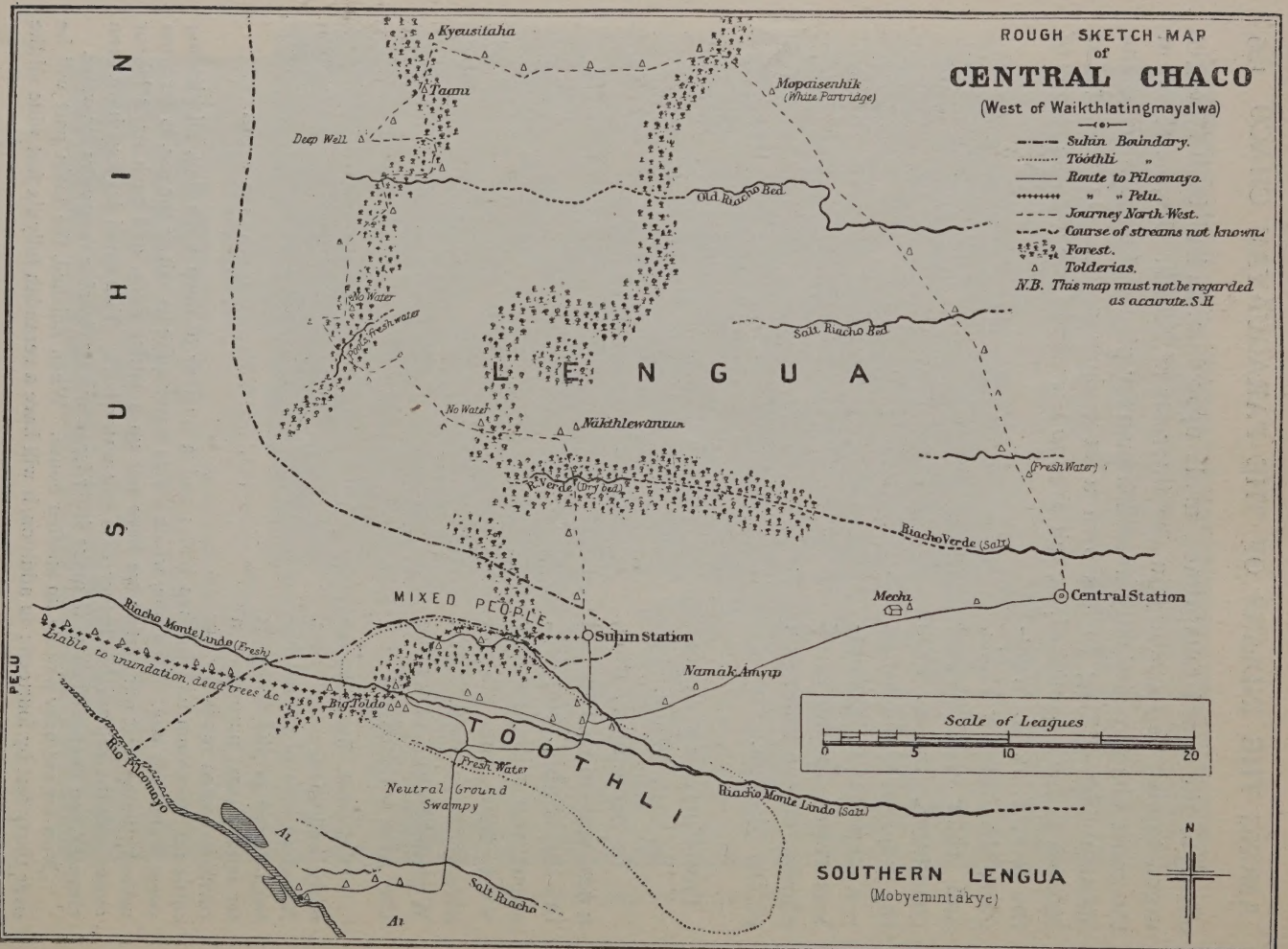
OLD WHITE-HAIRED INDIAN: A SUHIN.

The First Extension to the West.

In September, 1899, a new station was opened in the Suhin country, about 100 miles further west than the station already occupied. Mr. Westgate thus describes the new extension:—

Our work has become fairly well inaugurated here. About an acre of ground has been fenced in and set apart for horticultural purposes; a corral has been made for our cattle; a storeroom and kitchen built; and a number of deep wells dug, all yielding sweet water but one. This one, which yields water quite as salt as the sea, is far from useless; being near our station we have put up a lattice-work, and each day's labour closes with the remarkable luxury of a salt-water bath. Two small lagoons have been cleansed and deepened so as to make fairly large and serviceable reservoirs for water.

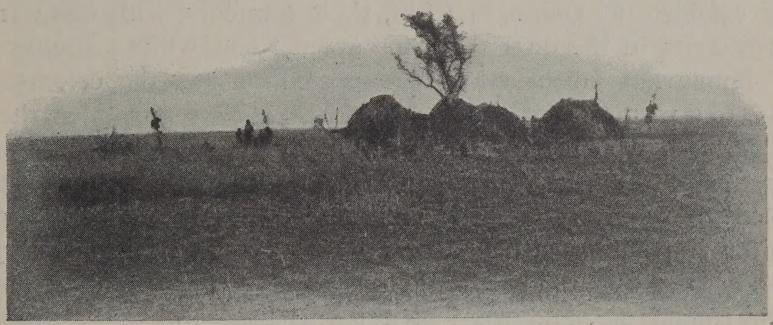
Now we are busy putting up another house. When finished, the main part will be over thirty feet by fourteen; in addition, it will have a verandah fully six feet wide all the



G. Philip & Son, 32 Fleet St. London.

way round. Under this verandah we hope to enjoy our meals, and *siesta*, as well as to sleep at night. It will also serve as a shelter for the natives in the time of storms. The admirable way in which they have helped us in the work of building certainly entitles them to a share in the comforts which the house will afford. Some days as many as thirty, including men and women, joined in the work.

The work seems destined to rapid progress. Since our coming quite an Indian village has already grown up around us. When we arrived for the first time with our carts, late on Saturday, September 9th, only one toldo, with a population of about half a dozen, was to be found within a five-mile radius. Things are somewhat altered now. Quite a village of Lengua and Suhin toldos has sprung up close at hand, with an average population of about a score, who reside here permanently. In addition, many Indians from the three adjacent tribes—Lengua, Suhin, and To-hath-li—have visited us, some coming, according to our estimate, one hundred miles or further. The little acts of kindness shown to them during their short stay with us will, we trust, produce good effects.



TAHUPKI-NATINGMA: A SUHIN VILLAGE.

Chapter XII

AMONG THE MAPUCHÉ INDIANS OF ARAUCANIA

"*Upon the land of my people shall come up thorns and briars; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field.*"—Isa. xxxii. 13-15.

ALLEN GARDINER, as early as 1838, and afterwards his son, as already mentioned, earnestly desired to labour among the Indians of Araucania, which they judged to be a most hopeful field. For many years, however, access to it was found to be impracticable. In the course of time many English families settled down as mercantile and mining colonists at Quino, in Chili, their numbers, with children and other residents in the districts, being about 1,000, while a similar number of immigrant labourers were expected to join the colonists. In response to a petition sent home in 1889, the Society appointed the Rev. J. R. Tyerman, who had been labouring for several years at Cordoba and Tucuman, to minister to their spiritual necessities. The fact that the colonists were surrounded by Indians was felt to be a supreme reason for responding without delay to the appeal. The territory had previously been Indian, but the Indians accepted the conditions imposed by their conquerors, and were then living peaceably with their new neighbours, while they on their part were friendly with them.

A few extracts from the *South American Missionary Magazine* for September, 1894, will enable the reader to understand what kind of people the Araucanians are. The writer says:—

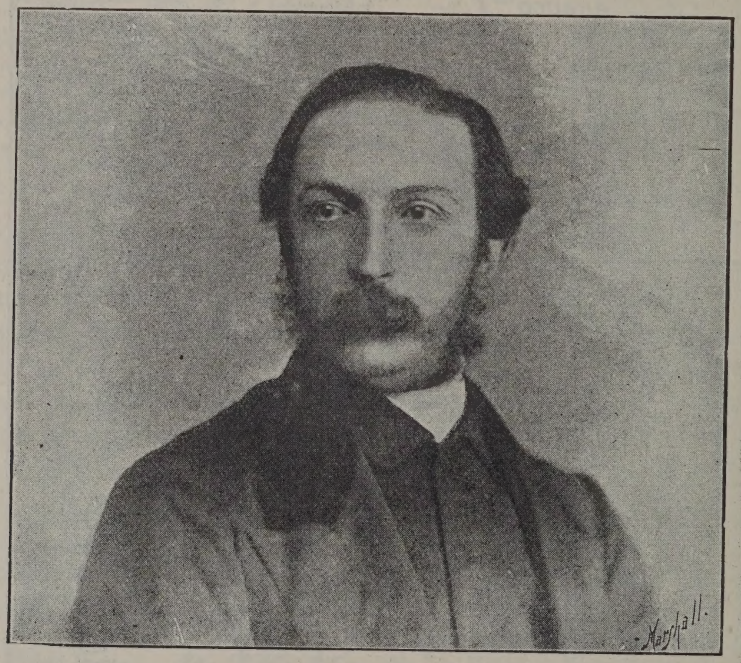
The Araucanian Indians, the bravest and most intelligent of all the savage races with whom the settlers of the new world came in contact, inhabited, at the date of their first encounters with the Spaniards, that part of southern Chili which lies between the river Bio Bio on the north and Valdivia or Calacalla on the south, this territory being bounded on the east by the Andes, and on the west by the Pacific Ocean, forming thus

THE ARAUCANIAN MISSION-FIELD.

an irregular kind of parallelogram, about 180 miles in length by about 130 miles in breadth.

The name "Araucanians" was not originally their own—for they belong to the family of the Moluche Indians, and call themselves "Ché reche," that is, "the pure people"—but it was given to them by the Spaniards, and is said to be derived from a word in their language, "Auca," signifying "free," for they are enthusiastic lovers of liberty. It is the appellation by which they are generally known.

Their government was simply but effectively organized, not in the form of a king-



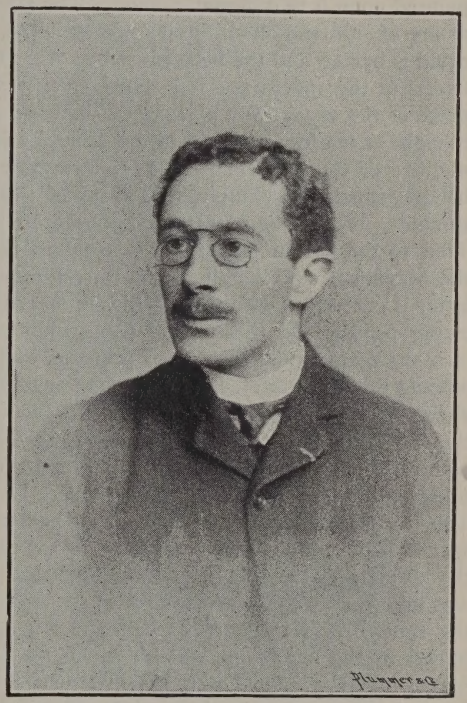
REV. ALLEN W. GARDINER.

dom with a despotic sovereign at its head, as in the case of the Peruvian Incas, or the Aztec monarchs in Mexico, nor yet on the loose system of a collection of tribes headed each by its own independent chief, as was the usage with the tribes of North American or other South American Indians. Each of the four divisions into which the entire territory was divided was ruled by a "toqui," and was itself divided into five provinces, each governed by an inferior chief called an "apoulmen," and each of these provinces was again subdivided into nine districts called "regues," each of which was regulated by an "ulmen." Thus the government was constituted rather upon an aristocratic mode with three orders of nobility, succession in which was hereditary in the male line.

The Araucanians were a brave race, yet not, so far as appears, swayed by any lust

of conquest beyond their own territory. They were fond of fighting hand to hand in their battles, but not, like other savage tribes, wantonly cruel, or torturing their prisoners when taken. . . .

Summarizing their other characteristics, it may be added that the Araucanians are faithful to their engagements, hardy and hospitable, of quick understanding, and of a frank bearing, an Araucanian generally looking his interlocutor full in the face. They are a noble race and cherish an undying love of freedom. They are also in general kind to one another, and to their animals. An Araucanian's horse will follow him about like a dog. They call themselves, not Araucanians, but Mapuché, *i.e.*, "people of the land."



MR. WILLIAM READE GARDINER.

The Araucanians believe in a Supreme Being, the author of all things, whom they call "Pillan." Other names are given to him, signifying "the Spirit of Heaven," "the Creator of all," "the Omnipotent," "the Eternal." This deity has his subordinate divinities: "the god of war," "the genius of good and the friend of mankind," "the malignant being, the author of all evil and the cause of all misfortunes." They have no places of worship, no idols, and no special religious rites, save in some exceptional calamity They believe in a future state. They hold that man is composed of two substances, body and soul. They have a tradition as to a great deluge, in which only a few persons were saved, who took refuge on a high mountain. And they believe in omens, and that all serious disorders arise from witchcraft. In consequence, the "machis," or sorceresses, or prophetesses, exercise great

influence. The following account of their proceedings is taken from a letter from Mr. William Wilson, one of the Society's agents, to be afterwards referred to:—

One of the most essential parts of a machi's equipment consists of her drum and bells, the former being merely a large wooden basin, with a piece of hide stretched tightly over its mouth; this is generally ornamented by various devices and figures painted upon it in different colours. The latter are simply a number of little bells, such as are often found on children's toys at home, something akin to a baby's "rattle." The drum is beaten and the bells rattled in order to frighten away the devil. The distinctive badge of the machi is a red shawl worn over her other garments. A machi's house, in place of the usual brass plate or red lamp as at home, is marked by a large post, from six to eight or ten feet high, set in the ground a few yards from the door. This post has a number of steps cut in it so as to form a rude stair. Part of the machi's curriculum, I believe, consists in climbing to the top of this post and throwing herself headlong to the ground. What object this is supposed to serve I have not yet been able to find out. Tied to the machi post there is usually a large branch of the canelo, the sacred tree of the Mapuchés, and hanging upon this, in most instances, you observe a sheepskin. This latter is connected with the machitum, one of the few religious ceremonies of this interesting people. In this, as the name indicates, the machi plays an important part. In fact, she seems to fill the *rôle* of priest as well as physician. I had the privilege of witnessing this most interesting ceremony once in company with Mr. and Mrs. Sadleir. A sheep had been killed, and some of its blood caught in a basin, which was placed upon the top of the machi post as an offering to God. A young man got the sheepskin over his head, and as it was covered with blood where the animal's throat had been cut, he presented rather a ghastly appearance. In this guise he faced the machi, who was armed with her drum and bells. After having given her drum a preliminary beat as a sort of signal, she commenced walking round the machi post, going backwards, beating the drum and rattling her bells all the time, while she croned a sort of low dirge. She was followed by the young man with the sheepskin over his head, who kept facing her all the time. After these two came about a dozen other men, women, and children, who joined in the ceremony, which consisted simply in going round the machi post after the machi and the young man bearing the sheepskin. One or two of the other men had a ram's horn, which they blew, and another woman had a rattle, which she shook most assiduously. Whilst the whole joined the machi in her low chant, occasionally, to relieve the monotony, they gave vent to a sort of "hoorah," which reminded me forcibly of the Salvation Army firing a volley. The whole was excessively childish, especially as they did not walk, but employed a sort of shuffling gait, somewhat between a dance and a hop. A man who was standing by explained to us that it was "para contento Dios" ("to please God"). . . .

The struggle of the Araucanians to maintain their independence is a long story. Suffice it to say, it was in the year 1550 that the Spaniards first came in contact with them under Pedro de Valdivia, the

A "MACHI" TREE, ARAUCANIA.

A "MACHI" POSED FOR HER PHOTOGRAPH.

real conqueror of Chili. In that year he advanced within a short distance of the river Bio Bio, which forms the northern boundary of Araucania, where he founded the town of Concepcion. In the following year he marched through the Araucanian territory; but after founding seven towns, to be held as forts, and when it was supposed all resistance had ceased, the Araucanians were roused by a youth of sixteen to make a supreme effort to regain their independence, with the result that the entire Spanish army, except two of their Indian auxiliaries, was captured or cut to pieces, Valdivia himself being taken prisoner.

For 334 years thereafter the struggle for supremacy was continued with varying success. But about 1885, at the close of the war between Chili and Peru, resulting in a victory for the former, Araucania finally lost its independent nationality. Since then many evils have been introduced by the settlers among the Indians, the outstanding one being the indiscriminate sale of intoxicating liquor, which, as elsewhere, is playing sad havoc among a once noble race. Thus, Mr. Theodore Child, in his book, *The Spanish American Republics*, says, in reference to the Araucanians:—

> The white settlers, many of them Germans, distil for their (the Indians') especial benefit unrectified alcohols of most searchingly corrosive power, the result of which may be seen in the towns on Sunday afternoons and evenings, when they roll in the gutters by the dozen, and get lodged in the police-station.

Bishop Stirling, in one of his letters, referred to the much violence and great insecurity of property prevailing among the European settlers. In no case had it arisen from the Indians. Bandits and reckless characters infesting the distant outskirts of civilization have been the cause of it. In consequence, travelling in these parts, and even venturing out of doors, after nightfall, is attended by no little risk to life and property.

The Bishop furnished the following additional particulars:—

> In the Argentine Republic the Government policy and practice was to exterminate the Indians. In Chili the plan and purpose was to reduce and pacify them. Here, under a firm and vigilant control, the Indians throughout the south are living in peace, if not in perfect contentment. They are everywhere accessible, and when not degraded by drink, form an important and by no means insignificant part of the population. The

MAPUCHÉ GRAVEYARD.

Government, by a wise policy, has interspersed among the Indians colonists of various European nationalities. By this plan any attempt at revolt, should it be made, would be at once detected and suppressed.

In Paraguay the Indians are widely scattered and far less accessible. The splendid courage and endurance of Mr. Grubb have been tested to the utmost there, and have met with signal success. But in Araucania the people are, so to speak, at hand. Their villages, or tolderias, are in easy proximity. They frequent in large numbers the fast-increasing frontier towns, and lie open to our touch in all directions. The climate, too, is excellent, the country picturesque and beautiful.

MAPUCHÉ CACIQUE.

There is a manifest opening, and an opportunity, to miss which would be a great mistake for a Society desirous of getting at, and Christianizing, the aboriginal tribes of South America. To do them good everywhere should be our aim. But here the way is open. If we contrast their position with that of the Ona in Tierra del Fuégo, we are struck with the difference so far as conditions of approach are concerned. In the south the Indians have been, and at this moment are being, provoked and terrorized and destroyed by those who have occupied their territory, or portions of it. The acerbity of feeling thus engendered makes missionary work there dangerous, if not for the time hopeless. The Ona deserve our help and consideration ; but how to give it under present circumstances is a difficulty. Add to this that they are far behind the Araucanian Indians in the arts of life. They are more primitive and more barbarous. The natives of Southern Chili, on the other hand, are in touch with civilization—are every day within the range of any benevolent effort that may be made in their behalf—are, when not provoked by injustice, kindly, and disposed to be friendly. . . .

To do anything effective, and worthy of the cause of Christ, it is no feeble effort that should be made A well-manned, strong mission should be formed. The outpost

at Quino should be strengthened, not by one man, but by half a dozen ; and from there as a basis in the first instance the movement in advance should be made.

Mr. Tyerman mentioned that many of his Indian neighbours had been shamefully robbed, and instanced various cases of extreme violence, including the brutal murders of Mr. A. Watt and Mr. Mager, which necessitated a memorial to the Foreign Office in London. With so much to disturb and counteract, it need hardly be said that this devoted

MAPUCHÉS GOING TO TOWN.

Missionary Chaplain carried on his labours alike among the colonists, and, as far as he was able, among the Indians, under serious disadvantages.

The work being too heavy for Mr. Tyerman single-handed, the Society sent out towards the close of 1890 Mr. William Reade Gardiner, grandson of Captain Allen Gardiner, who had been trained as a medical missionary, almost at his own charges. In view of his expected aid, Mr. Tyerman wrote : " How thankful shall we be when Mr. Gardiner

MAPUCHÉ FAMILY GROUP.

arrives here! he will be such a help to these poor people (the Indians, who were under a dreadful visitation of small-pox). While I am writing this letter news comes of his arrival on the coast." Alas! the very number of the Society's magazine which contained this letter recorded the sad intelligence of Mr. Gardiner's death on 3rd March, 1891, at Valparaiso, from typhoid fever. It was a mysterious and

MAPUCHÉ BOYS.

trying dispensation, and Mr. Tyerman's patience was exercised for some considerable time longer.

The year 1894 witnessed

THE SOCIETY'S JUBILEE,

and in connection therewith the raising of a special fund to strengthen and develop the previously existing work, and to start the new mission to the Araucanian Indians. This last was meant to be *the* memorial of the Jubilee year. And rightly so, for with Araucania the names of Allen Gardiner, his son, and grandson, are indissolubly associated.

QUINO CHURCH.

During the same year Mr. Tyerman was able to report that robberies and outrages were less frequent, and that everything was prospering with them, and not least the work among the Indians, Caciques and people alike expressing their delight at the prospect of additional missionaries coming from over the water to instruct and care for them. He wrote:—

> Wonderful is the thought that our brave founder tried so hard and failed to gain a footing in this country about fifty years ago, whilst to-day it is our happy privilege to preach the Gospel of peace and goodwill towards men in camp, village, and town throughout the length and breadth of Araucania, and to maintain most friendly intercourse with many Indians.

Mr. Tyerman, who is established at Quino, has been the means of materially helping the British settlers of Araucania in temporal as well as in spiritual things, his knowledge of Spanish and of medicine, and his influence with the Government authorities, proving beneficial to the people.

The agents for the new mission reached the field in the course of 1895. They were the Rev. C. A. Sadleir and Mr. Percy E. Class, from Manitoba; Mr. W. Wilson, from Glasgow; and Mr. P. J. R. Walker, from Buenos Ayres. The last-named, with his family, was the first to arrive. At the call of the Bishop, he gladly consented to transfer his services to Araucania. Along with other qualifications he had the advantage of some medical and surgical knowledge. Then followed Mr. Wilson and Mr. Class, who left Liverpool on the 18th July, and Mr. Sadleir a month later, he having gone back to Canada to take leave of his friends, and to organize some practical support for the mission. His first intention was, as it was also that of Mr. Class, to offer himself for work on the banks of the great Amazon river, where there are upwards of 150 different tribes. Eventually, however, they were led, from climatic and other considerations, to devote themselves to the Araucanian Mission, where they expected to find a healthy centre, a large field among the Indian tribes, freedom from many papal and pagan difficulties, and a stable and friendly Government. Another labourer (Mr. Denmark) was added some three years ago. Mr. A. Norris went in 1899, and Nurse Hegarty and Miss Withers go this year (1900). After he had been about a month in the country, Mr. Sadleir wrote:—

FRAME OF MAPUCHÉ RUCA.

To have a missionary party of four in the field of Araucania, with its tender associations, with a mission-house built, to have two such centres of work as Quino and Cholchol, with such friends as we believe now exist, with a native girl in one of the families of the missionaries, a good start made with the language, parts of four hymns translated, and a good deal of the story of the Creation, Fall, Incarnation, and the Cross, in the language is not this much to thank God for?

One day, accompanied by Mr. Walker, Mr. Sadleir started for Traiguen and Cholchol. On the way they turned aside by a short cut to the residence of Conuepan, a leading Araucanian chief. His wife appeared at the door, and gave them to understand that Conuepan had some days before gone to Traiguen, and that she did not know when he would be back. Just then, happily, he came to the door himself, and asked them to dismount and come into the house. They had much conversation, and on parting Mr. Sadleir handed him a copy of the Bible in Spanish, writing his name and title in it—"Cacique General." The chief mentioned that the (R.C.) priests had been there a few days before, and had told him if the Protestants came, to chase them away with a stick. On Mr. Walker telling him that the priests would wish to take the Bible from him, he said if they tried that, he would chase *them* away with the stick.

On the Bishop surveying the field some months later, it was arranged that Mr. Walker should be ordained, he with this view prosecuting certain prescribed studies. His ordination was carried through in due course in the presence of the Bishop and of a large congregation, and after an interesting sermon by the Archdeacon. The Bishop was greatly pleased with all he saw of the missionary band, and was very hopeful of good results from their labours. Mr. Walker's desire was to try and get the Indians to cultivate the ground and to weave linen, which he thought would be more serviceable than the cotton hitherto in use. Some of them entertained the proposal favourably, and an appeal was made by the missionary for a supply of flax and seed. The introduction of the industrial arts is a step in the right direction.

Cholchol

There are two principal stations in the Araucanian field, viz., at Cholchol and Quepe. The former, unlike most of the towns in Southern Chili, is said to be a healthy place, being favoured with the southern

MAPUCHÉ RUCA AND FENCE.

breezes. The population is for the most part Chilian, though it is visited by numbers of Indians from the surrounding country daily. Services are held on Sunday in Spanish for the Chilians, who are also regularly visited during the week. A school has been built, and Indian children are taken in as boarders, the Chilian children being day scholars. Due prominence is given to Bible instruction. The school work is much appreciated by the natives, and is most hopeful. Many Caciques are under the influence of the Mission, of whom the most important are Conuepan, Ramou, and Antonio Painemal.

No department of the work is more full of encouragement than the medical. Both Mr. Walker and Mr. Wilson had a medical training. Mr. Wilson has a dispensary, which is the means of opening many a closed door. Some of the "machis," or witch doctors, are among his warm friends. At Cholchol, as elsewhere in South America, the belief in witchcraft is very common, and operates prejudicially to the work. It is fostered, of course, by the machis, or witchdoctors. Mr. Wilson mentions the case of an Indian dying from consumption. The machi having inquired of Mr. W. as to the nature of the disease, was informed it was disease of the lungs. She, however, stoutly maintained it was "calcu," *i.e.*, the man was bewitched. One of the most famous of these machis has a hospital, and she gladly avails herself of Mr. Wilson's advice and help. A cottage hospital is greatly desired by the missionaries at Cholchol for the more efficient treatment of Indian patients, a proposal highly approved by the Bishop, but involving considerable expense. Mr. Walker mentions having on his list more than forty Indian villages, in which he can carry on both evangelistic and medical work. Since then he has accepted a call from the Union Church, Santiago.

In a recent letter, Mr. Wilson refers to the drink curse. He wrote:—

> Drink is a fearful curse and an obstacle in the way of the gospel. The habit is so universal that many of the Indians seem to think it quite the correct thing. When remonstrated with, they will ask, "Why, what is wrong in it? Everybody drinks: Chilians drink, Gringos (Europeans) drink, gentleman drink, poor people drink, why should not we?"

Quepe

The Quepe station is situated on the north bank of a beautiful river of the same name—pronounced Keppy—the town of Temuco lying ten

miles to the north, on the Rio Cautin. The mission there was established in 1898, and has a goodly staff of agents, consisting of Rev. C. A. Sadleir, Mrs. Sadleir, Mr. Denmark, Miss Louisa Thomas, Mr. Percy Class, and Mr. Alex. Norris. The outstanding feature of the Quepe mission is the industrial school. Begun in April, 1898, with a solitary scholar, and for a time limited to garden work, it has steadily increased in numbers, until now it has outgrown the accommodation. The pupils are also taught carpentering under the efficient superintendence of Mr.

THATCHING THE DORMITORY.

Norris, who has a practical knowledge of the building trade, as also some medical training.

The leading Cacique, Ambrosio Paillalef, who lives at Pitrufquen, a few miles from the station, is most friendly, and has brought several boys to the school. No Cacique is more widely known and respected both on the Chilian and Argentine side of the Andes. He is a man of education and deep thought. It is through his influence chiefly that so many of the Indians have sent their sons to the school. The father of

one of the boys came from Pitrufquen and spent a couple of days at Quepe to see what the school was like and what the boys were taught. As the result, on his return, he sent another son. Ambrosio is much interested also in the gospel narrative, and is rendering important service to Mr. Sadleir in the translation of the Scriptures, his great anxiety being to express as far as possible the exact thought of the passage in the Mapuché tongue. By his help, the "Hundred Texts" have now been translated.

REV. C. A. SADLEIR AND CACIQUE AMBROSIO PAILLALEF TRANSLATING THE "HUNDRED TEXTS."

Quepe is only from ten to fifteen days' ride from the more northern limits of Patagonia. As regards trading, the Patagonians and the Araucanians have a good deal in common. It is hoped there may yet be an opening for mission work on the Patagonian frontier by means of the Mapuchés. One ot the chiefs has even asked that a teacher be sent.

As illustrating the difficulties and dangers of missionary life in

these outlandish parts, it may be mentioned that while Sadleir and the others were engaged talking to some Indians, the Bishop turned his horse and walked down the little hill on which their village was situated. On following him a little later, he had disappeared. Search was made up and down the river, but without success. An attempt was made to cross the river, but the water was so deep that they concluded he could not have crossed there. After continuing the search, it was decided at all hazards to make for the opposite bank, which with diffi-

THE WORKSHOP, QUEPE INDUSTRIAL SCHOOL.

culty they reached in safety. On inquiry, the Bishop was at length discovered at Cholchol, engaged in changing his clothes. His horse had had to swim across, and he got soaked to the waist.

The Bishop paid another visit to this mission in 1896. His special object was to confer about the development of the work among the Indians. In particular, all were of one mind that the Cautin district was the best place for the headquarters of the mission, while it was felt that Cholchol as a basis for a section of the work should not be given up.

Bishop Stirling has had many such experiences in his long and eventful career, and seems equal to almost any emergency. Among the many bishops of the Church of England in foreign lands, there is not one to surpass him in earnest devotion to his Master's work, in sanctified commonsense, and in moral heroism; nor is there one who has had such a vast and varied and difficult field to superintend as he, during the more than thirty years of his Episcopate. It was in January, 1900, that he resigned the office of Superintendent of the Society's Missions.

Chapter XIII

AMONG THE TRIBES AND ROMANISTS OF BRAZIL

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."—ZECH. iv. 6, 7.

REFERENCE has already been made to Brazil, under the head of Chaplaincies. Being, in the words of the Rev. J. W. Marsh, "a region like a Continent for illimitable vastness, with yellow fever waiting at the gate of it, and a frightful isolation, so depressing the spirit that each man requires the energy of ten to enable him to maintain his position as a missionary"—such a region, with its officially estimated population of eighteen millions, demands separate and fuller treatment. Some particulars respecting this vast territory, said by Humboldt to cover 144,500 geographical square miles, and respecting the countries bordering on it, may fitly introduce what has to be furnished about the work of the mission.

The vast mountain ranges of the Cordilleras—the numerous and extensive mountain plateau-glaciers in the Republic of Colombia, at a height of over 18,000 feet above sea level, as also the glacial lake deposits and lakes formed by ice-blocks in the valleys of Bogota, Cauca, Guarui, Retiro, Magdalena, Rio Negro, and many others—the rock strata and beds of conglomerate—the numerous extinct volcanoes of the Andes—the vast impenetrable virgin tropical forests spread over the whole northern region of South America to the banks of the Amazon, with their colossal trees, many of them from 20 to 25 feet in circumference, and rising to a height of from 180 to 200 feet, the stem alone being not less than 100 feet from the ground to their lowest branch—the groves of palms, cocoa-nuts, and bananas—the arid, deso-

late, and rainless pampas,[1] or prairies, those especially of Atacama, between the Andes and the Pacific, of Sechura in Peru, and of Pernambuco, on the north-east plateau of Brazil—while beneath its surface there is stored up incalculable wealth in the interests of commerce—fertile fields all of these varied features of the Continent of fruitful study to the geologist, ethnologist, physicist, naturalist, and other scientist.

Then there is the Amazon, the mightiest river in the world, rising amid the loftiest volcanoes on the globe, flowing a distance in a direct line of 1,769 miles, or, including its windings, of nearly 4,000 miles, and called by the aborigines "the King of waters." Professor James Orton describes the Amazon valley as so vast in its area, stretching from the Atlantic shore to the foot of the Andes, and from the Orinoco to the Paraguay, that "the United States might be packed in it without touching its boundaries."

In keeping with the foregoing features of this wonderful country is the magnificent Bay of Rio de Janeiro, which, among all the ports along the coast of Brazil, carries off the palm as regards the beauties of its surroundings, and so capacious that all the navies in the world might ride in it with the greatest ease.

A very large proportion of the population of Brazil are composed of Indians, the aborigines of the country, represented by about a hundred and fifty different tribes, for the most part purely heathen, wild, and lawless. Living as they do mostly in the interior, less is known regarding them than of the natives of Central Africa.

For work in the interior, climatic influences would, it is feared, prove deterrent to Europeans, especially considering that much would have to be done in the way of "roughing it"; and it is doubtful whether the Brazilian possesses the requisite physical energy and power of endurance. The way, however, will doubtless be opened up in due time. For the present, mission work has to be carried on along and near the coast.

That the reader may have in some degree an intelligent idea of the moral and social condition of Brazil, and the difficulties to be

[1] For an account of these pampas, see *The Desert World*, by Arthur Mangin, the French traveller.

encountered and overcome by the Christian missionary, it may be noted that "day by day the leading articles of the newspaper press are a constant wail of bitter lamentations and accusations of one another for their terrible state, nationally and individually, through dishonesty, selfishness, and want of the one thing they all so much boast of—patriotism." In an article in one of the papers, in 1897, under the heading "The Fifteenth of November"—the seventh anniversary of the Republic of Brazil—the following sentence occurs:—

> Never was seen so little concern for the public health, so much disdain for the peace of the citizen, such shamelessness in the non-observance of the laws, such condescendings in the trials of criminals, such thirst for power as well as for riches, satisfied by any means whatever, and, finally, such bad management and mad extravagance in the superintendence of public money.

Besides the heathenism, and worldliness, and unblushing licentiousness to be met with everywhere throughout the Continent, Spain and Portugal and Italy have been for centuries fastening around the necks of its people, by means of an ignorant and corrupt priesthood, the yoke of a debased, debasing and God-dishonouring, caricatured Christianity. This prevails especially in the various coast towns, and nowhere is it more rampant than in Rio de Janeiro. Does any one think that this is an extravagant representation of the Romish Church? Let him ponder the following as described by a competent eye-witness belonging to another Society in the same city. He writes:—

> The more one looks into the state of things in this land the more appalling it appears. Every little mud hut has its household altar, with its images and saints. Romanism here is another name for heathenism; its followers are none the less idolaters. Christ is often held up to the people, but, alas! it is a brass Christ on a bronze cross! There are many saints here, but they are made of wood and metal! Just to-day I saw a spectacle that made me feel sick at heart. It was a so-called religious procession. In front were a few men with silver or silvered lanterns, some with lighted candles. Then came a silvered crucifix, then a large rough painted image. I think it was intended for the Virgin and the child Jesus; afterwards quite a number of little human representations of angels, with muslin dresses, silvered crowns, and tinsel wings, etc. Oh! when shall the Church of Christ arise to see the hollow mockery, the carnal sham, the pitiable imitation of religious truths that garnish the outside of Rome, which within is full of dead men's bones and rottenness.

Equally sad is the account given by yet another eye-witness of a scene in connection with the festival, lasting for a week, of Nossa

Senhora da Penha, a village about five miles from Sao Paulo, in Brazil. Here is what he wrote towards the close of 1895:—

Having duly arrived at the Penha railway station, we were immediately presented with a spectacle as sickening and loathsome as it was sad. From the station to the church, a distance of some yards, were a number of men, women, and children, mostly sitting or reclining on the ground, and having all the appearance of a leper settlement. Many of them, I am informed, were lepers in various stages of the disease, and these poor people in all their deformity seemed so numerous, so scattered, and yet so grouped together, and presented such an awful sight, as to make us feel physically unwell; and they, in their importunity for alms, and to elicit sympathy, thrust forth, for the passers-by to see, their handless, armless, and feetless stumps, and others their curled limbs. One poor girl especially placed herself in front of every person that came near her, and would tear aside her garment and disclose a fearfully diseased body. These sights were so frightful that we had to close our eyes and hasten past the awful scene.

The church and shrine of the image was soon reached, but we did not go inside. Roman Catholicism, as exemplified in Brazil, is of a debased kind, and we were told that inside were suspended before the image life-size models in wax, etc., of diseased limbs, with the diseases conspicuously painted on them in vermilion, and placed there by the poor, ignorant, and superstitious people for the healing of their bodies, they not knowing the good Physician who healeth all diseases of soul and body. This "holy image" of a patron saint is credited with truly marvellous powers, and is not only resorted to by sufferers, but is carried through the streets upon the outbreak of such epidemics as smallpox, etc., and has been brought into the city in time of drought to intercede for rain, and there is a tradition that the last time it only reached the outskirts of the town, when it began to rain, and rained so hard for several days that they could not get it back again.

Outside the church were evidences of festivities. The street was lined on each side, and side streets too, with gambling tables of every conceivable kind, from common dice to the roulette table in gaudily decorated booths. In fact, man's ingenuity had been taxed to introduce some new feature into this terrible excitement. The rattling of dice, the shouts and cries of the table-keepers, suggested to one's mind the raging of a storm. Sin in various forms of hideousness and enticement lurked everywhere. We had come from scenes of bodily disease, and here were mental disease and passion, and the latter carried on under the guise of a religious festival and under the shadow of the church. I endeavoured to ascertain if also under the auspices of the authorities of that body, but could not. . . .

It would have been a satisfaction and pleasure to have been able to follow up these statements with a record of steady and successful inroads upon this kingdom of darkness. Unfortunately, there is not much to tell, so far as Brazil is concerned.

In 1872, on the recommendation of Dr. Davis, then Secretary of the Religious Tract Society, Mr. R. Stewart Clough, who had been engaged

in Spanish and Portuguese work, was appointed by the South American Missionary Society to Santarem, about 500 miles up the Amazon river. He was succeeded by the Rev. Dr. Lee, assisted by Mr. Reysek, who found it necessary to remove to another location higher up the river, which at that place was vast as an inland sea. There Dr. Lee met his death by drowning. In 1880 a young London clergyman took up the work; and a small steam launch, *The Pioneer*, having been secured, he was efficiently aided by Lieut. R. W. Jones, Mr. J. E. R. Polak, as lay missionaries, and Mr. Hugh McCaul, as catechist and engineer. They laboured among the Ipurinás on the upper waters of the river Purus, finding access to many Indians living in the adjoining forests. The members of the mission party having gradually succumbed to the enervating climate, the Committee were reluctantly compelled, after ten years' labour, to abandon the undertaking. The experience thus gained seems to point to the propriety of employing native agents in these tropical and unhealthy regions.

About 1880, Pastor Zink engaged to labour among the German residents in Rio Claro, about equidistant inland from Rio de Janeiro and Santos. He had there a congregation of fifty communicants. After a time he also started a service for the Portuguese, which was well attended. He did much, too, in the way of itinerating. These operations were continued for ten years, or thereabouts, but owing to some unexplained cause, the work ceased.

Considering the very limited means placed at the Society's disposal, it is a marvel that so many important fields, north and south, east and west, and central, have been occupied. While there is the strongest reason, as there is the greatest need, for the strengthening of all the missions, the call to do so in the case of Brazil is quite peculiar, alike on account of the magnitude of the field and the centuries of neglect from which it has suffered at the hands of the Christian Church. From the tens of thousands of heathen Indians in the interior, and the multitudes of ignorant, superstitious Roman Catholics, as well as from the feeble but devoted band who are lifting up their voice for the truth in the wilderness, there may be heard the old Macedonian cry, "COME OVER AND HELP US."

Why, for example, should not Rio de Janeiro be used as a base of operations for extension, right and left, inland? Why not have there a well-equipped educational establishment—an institution also for the training of native teachers and evangelists—and perhaps, too, a hall for evangelistic meetings, similar to the one which Mr. Morris has built at Palermo, Buenos Ayres? The school might in course of time prove a feeder to the training institution. Whatever is being done in these directions elsewhere, Brazil may well plead special consideration. It would be a noble way of signalizing the opening century if the Society were enabled to plant institutions such as have been suggested. But the means, alas! where are they? The means?—why, there are scores of Christian friends, any three of whom, with the greatest ease, could each give, say, £6,000 for the erection or purchase of necessary buildings, and to secure a permanent moderate endowment for the support of the agents to be employed. The writer ventures, as a sympathetic outsider, to make the appeal. Who will respond?

Is this an extravagant proposal? What saith the Lord of the harvest, to whom the silver and the gold entrusted to the keeping of His servants really belong? Instead of hoarding up their thousands, as too many, alas! do, would it not be better far for them to have the joy of laying them out for the promotion of the Lord's cause? "I speak as unto wise men; judge ye what I say." Again, therefore, I make my appeal, and trust it will meet with an early response.[1]

Though good undoubtedly is being done by the devoted labours of the Chaplains and Seamen's Missionaries at the Brazilian ports, and by occasional itineracies, the work never seems to take root. For one thing it wants visibility, the importance of which is well understood by the Romish Church. In the town of Sao Paulo, for instance, besides the Cathedral and the Jesuit Church, both of which are conspicuous buildings, there is an Orphanage and a Theological Seminary for the training of the priesthood. So in other towns. It seems eminently desirable that in Rio de Janeiro there should be in some central locality buildings connected with the work of evangelization of such attractive appearance as to command the attention of the inhabitants and of

[1] The above appeal is inserted by the kind permission of the Committee, but the author is alone responsible for its insertion.

strangers, and which they might be induced to enter. Such a forward movement as has just been indicated would be at the present time most opportune.

The President of the neighbouring Ecuador Republic is reported to have said, in 1897, to the agent of the American Bible Society: "I promise you that I will do all possible to encourage and assist the propagation of the Bible in my own country." And a strong and growing impression prevails that the people in South America are coming to understand that the darkest pages in their history are such because of the blighting influence of the papal system, and that its mercenary character is hastening its overthrow. Thousands in consequence are revolting from the corrupt Church of Rome.

In the early part of 1899, an American missionary named Dettweiler settled at Archidona, in the interior of the Republic, his chief occupation during the intervening months being the acquisition of the Quichua language. Necessarily, little progress has as yet been made as regards actual mission work. The Indians are friendly and the outlook is hopeful.

Before closing this chapter relating to Brazil and proceeding to refer to the Isthmus of Panama, it may be noted that in the territory of British and Dutch Guiana, or Surinam, the Moravians have been labouring with their wonted zeal and success for the long period of more than 160 years. The Society for the Propagation of the Gospel also occupies the British Guiana field.

Chapter XIV

THE ISTHMUS OF PANAMA

"When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."—MATT. ix. 36.

OUR narrative opened with the Mission in the extreme south. We have now reached the extreme north. From the one to the other there is a coast-line of 5,000 miles, an area of more than seven million square miles, and a population of nearly forty millions.

PANAMA, formerly named the Isthmus of Darien, is the connecting link between North and South America, and between the Atlantic and Pacific Oceans. Some general remarks with reference to the great scheme now in progress there may not be out of place.

After the appointment in 1889 of a Commission in France to give effect to a scheme of liquidation, rendered necessary by mismanagement and miscalculations, the Canal remained for several years thereafter in a state of suspended animation. As regards its reorganization, a sea level Canal, similar to the Suez Canal, was abandoned, partly because the concession from the Colombian Government expired and partly on account of the expense and labour involved, and, instead, a Canal with locks was considered more feasible.

Colonel Sir Howard Vincent, C.B., M.P., referring to the Canal in a paper read before the Royal Scottish Geographical Society, said, "I stand before you a firm believer in the possibility of its accomplishment, and the good it will do." Sir Henry Tyler also, a most competent authority, believes in the possibility of its being completed some five years hence, if only the requisite money can be found, and honestly expended. The Commission appointed by the United States Government, accompanied by no fewer than seventy engineers, visited Nicaragua, and made a thorough investigation of the entire Canal

region. The conclusion arrived at was that the construction of a canal by either of the suggested routes is quite possible. The matter is under consideration. But the Americans are undecided as to what is best to be done—whether to prosecute the Nicaragua lock scheme, which it is felt will be difficult to keep in repair, or fall in with the Panama Canal, of which more than a third is already completed. As to the advantages to commerce, consequent on the carrying out of this great undertaking, one single fact, as stated by the Bishop of Honduras, speaks volumes, namely, that in going from New York to San Francisco, if the vessel went through the Canal, instead of going round Cape Horn, nearly 10,000 miles would be saved; and that in going from England to New Zealand, between 3,000 and 4,000 miles would be saved by the Canal.

One thing is certain: the works of the Panama Canal have not been abandoned, as many seemed to think. They were only for a time in abeyance. The Bishop of Honduras, at a recent meeting of the Society, stated that they are again in progress, and that in his opinion they will continue to make progress until a grand and glorious success has been achieved. One of the chief difficulties in the way is the Culebra Hill, two-thirds of which have already been cut through. Several thousand men of various nationalities are now engaged on the Canal works. There is another impediment, arising from the Chagres River, which, after heavy rains, rises to fifty or sixty feet, and would sweep away any canal constructed across its course.

The work at this Isthmus has been carried on, with interruptions, since 1864. The first chaplain, Rev. G. Hughs, died of yellow fever three months after arrival. His successor, Dr. Lee, laboured with much vigour for eighteen months. Then followed the Rev. Alfred W. Lockyer, who, like Mr. Hughs, was cut off by yellow fever, in 1884. Some years elapsed ere another appointment was made, owing to the difficulty of finding a suitable man. By special arrangement of Bishop Stirling, the chaplaincy was transferred, first to the episcopal superintendence of the Bishop of Jamaica, and later on, as being more suitable, to that of the Bishop of Honduras, the subsidy of £150 by the Society to assist the spiritual work being continued.

It was estimated by those competent to form an opinion that

at one time from 15,000 to 20,000 workmen were employed on the Canal banks, of whom about 5,000 were British subjects from various localities of the West Indies resident on the Isthmus. The majority of them lived in the towns of Panama and Colon (or Aspinwall), situated the one at the eastern and the other at the western end of the Isthmus, many others being scattered about on the line of the Canal. For their benefit eight mission stations were established, where services were regularly held.

On the partial collapse of the Canal works in 1889, some 7,000 or 8,000 persons were thrown out of employment; many of them being natives, much suffering resulting all along the banks. It was an anxious and trying time for the missionaries. On the Isthmus, which extends for a distance of forty-five miles, there are at present nine distinct missions, including a most flourishing one at Colon, with a handsome church, erected by the Railway Company, and for several years subsidized largely by them. The Company also gave the mission seven good sheds of wood and iron, in which to hold the services. And they further show their interest by giving to all the missionaries free passes on the line. The labourers in this field certainly stand in need of all the encouragement thus given, for the spiritual destitution along the banks of the Canal is very great.

On the Isthmus of Panama there are two clergymen—the Ven. Archdeacon Hendrick, who is Rector of Christ's Church, Colon; and the Rev. A. A. Smith, Rector of St. Paul's, Panama.

At Cartagena, in Colombia, south of Panama, a Medical Mission has lately been established, under the superintendence of Dr. Edward M. Morrins. A Medical Mission has also lately been planted at Bocas del Torro, in Colombia, and is under the charge of the Rev. Henry Hartly, M.D.

CONCLUDING REMARKS

In the early years of the mission there was generally felt by Christian people a strong indisposition to aid it, for this among other reasons—that it was regarded as a forlorn hope. Now, however, that, by the Divine blessing on the earnest labours of His servants, continued for more than half a century, the practicability of Christianizing the most debased races in the South American Continent is a well-established fact, and that such splendid success has attended the Society's operations from Cape Horn to the Isthmus of Panama, its friends may well claim a TENFOLD increase in the sympathy and support hitherto extended to it.

The need for such increase will be readily acknowledged, if the fact be duly considered, that while the number of missionaries on the staff has risen from thirty-five in 1880 to seventy-six at the present time, the income, which in 1880 stood at £11,836, was, for the year ending with 1898, only £14,178, the average income for the previous eighteen years having been £12,505. Surely there are friends sufficient in the wealthy Church of England to remedy such a glaring disproportion between men and means.

The foregoing narrative will not have been written in vain if it helps to fire the ardent, youthful minds of the Church, and more particularly those of them who have joined the Student Volunteer Army, with a holy enthusiasm, and with an earnest desire to further by their personal efforts so noble a work. For what is that work? It is the carrying to a people steeped in ignorance and superstition the message of God's love, as manifested in the life and sufferings and death and resurrection and ascension of His incarnate Son, that through Him, by faith in Him, they may be made partakers of eternal life. Certainly the South American Continent has claims on the Church of Christ that are second to those of no other field—South America, with its fourteen different States, each with its independent

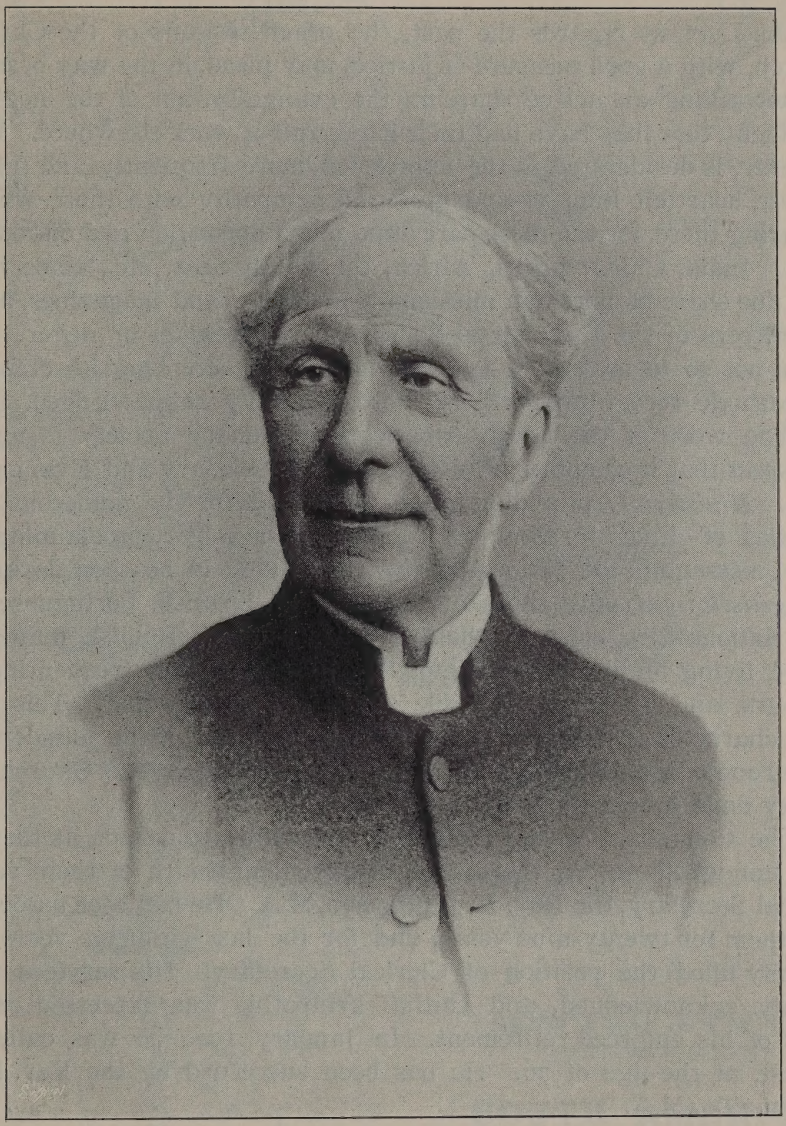
Constitution, and its hundreds of thousands of British, American, German, and other settlers, besides a large body of sailors of various nationalities at the different ports—a country that from Charles Darwin's time downwards has yielded so much in the interests of science, in which naturalists find a very storehouse of forests, and foliage, and flowers of endless variety and exquisite beauty, a country possessing all but inexhaustible mineral resources, and in which British enterprise has a vast and lucrative outlet. The cry from such a Continent, "Come over and help us," may well be responded to.

The record of Allen Gardiner's and Bishop Stirling's self-denying labours should also inspire the friends of the Society with sacred enthusiasm to secure that, instead of a few scattered labourers, this vast Continent, in all its length and breadth and numerous and varied tribes, shall be a network of mission stations.

As yet, little more than the fringe of this vast territory has been touched. The utter inadequacy of the means employed for the spiritual enlightenment and elevation and salvation of its multitudinous and degraded tribes is strongly felt. And nowhere, perhaps, throughout its almost boundless extent are the ignorance and superstition and heathenism more dense and appalling than in the territory of Brazil, which covers in extent an area of about one-half of the entire Continent.

Happily, a brighter day is dawning; Christian men in Britain and America—especially in America, perhaps—are feeling increasingly that the reproach that has hitherto rested on the Churches of Christ for their continued neglect of these perishing millions must now be wiped away. Thus at the fifth Conference of the Foreign Mission Boards and Societies in the United States and Canada, held at New York in January, 1897, the Rev. T. S. Pond, Presbyterian Missionary in Colombia, spoke as follows:—

> Brethren, I lay it upon your hearts, as representatives of all the Churches of North America, that the claims of South America have never come to the one-hundreth part of their work and importance before the Churches of North America. I hail every man that will go to South America as an angel of God if he goes with the Scriptures from an evangelical body of men. But I do believe that we should stir up the Churches at home—every one of us who has a voice—to think of our tremendous responsibility for a whole Continent that can be called neglected, and neglected by the Church—not by the world.



THE LATE REV. R. J. SIMPSON, M.A.
(Late Clerical Secretary of the South American Missionary Society).

And yet, as regards the past, the other sections of the Christian Church, with a good measure of justice, may plead, in the way of excuse for not taking an active share in the evangelization of the neglected Continent, that they have had their hands full of work elsewhere. What, however, is desiderated is the expression, more frequently and fully, of earnest, heartfelt interest and profound sympathy with those who are labouring there, for the most part amid much opposition and discouragement. India, China, Japan, Africa, the South Seas, etc., come in for their due share of notice in missionary addresses and magazines, and in the prayers of the sanctuary—South America seldom or never. This ought not so to be, and it is to be hoped that ere long its claims to sympathetic recognition will be more generally acknowledged.

The work of the South American Missionary Society is unique, in respect that it combines Ministerial with Missionary and Evangelistic effort. *Ministerial:* providing gospel ordinances for the numerous communities of English-speaking people; *Missionary:* proclaiming the gospel message to the various Indian tribes living in heathen darkness; *Evangelistic*: carrying the same message to Spanish, Portuguese, and other nationalities, most of whom are either under Romish influences, or are living an utterly irreligious life; also to sailors frequenting the harbours, and by means of Bible and Tract distribution. This composite character of the mission was fully in the mind of the founder, and formed one of the difficulties in the way of more than one Church and Society undertaking the work.

The Committee were called in March, 1899, to accept, as they did with unfeigned regret, the resignation from ill-health of their valued Clerical Secretary, the Rev. R. J. Simpson, M.A. He had been associated with them for twenty-nine years, and for the last eighteen years had worthily filled the position of Clerical Secretary. His services were warmly acknowledged, and cordial sympathy was expressed on account of his enforced retirement. In January, 1900, he was called to his rest, at the age of 76. He has been succeeded by the Rev. E. P. Cachemaille, M.A.

The intimation of the death, on 21st September, 1899, at the age of 83, of Mrs. Allen Gardiner, the widow of the venerated founder of the Society, was also received with expressions of sincere regret. To the

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last she took a quite peculiar interest in the affairs of the mission, and, so late as 1897 there was published a little volume, compiled by her, entitled *Records of the South American Missionary Society.*

In view of what has already been accomplished, and of the Lord's parting commission, let the Church's watchword be

SOUTH AMERICA FOR CHRIST.

A remark by the Bishop of Honduras (Dr. G. A. Ormsby) in this connection deserves to be emphasized. He said, "We go to Central America, we go to South America, we go to Panama and other places with the one message: *Christ and Christ Crucified; Christ and Christ alone.*"

For all interested in this enterprise, it is a fact full of encouragement that the whole of South America—Argentina, Peru, Chili, Bolivia, Colombia, Venezuela, Uruguay, Paraguay, Brazil—ALL are open for the proclamation of the Gospel message and the circulation of the Word of God. The South American Continent has until now been covered with darkness, and the people with gross darkness. But it is not to be so always. On the contrary, the Lord is to arise upon it, and His glory is to be seen upon it. From the extreme south to furthest north, there are indications of the grey dawn appearing, and if the Churches of Christ are only faithful in carrying to its forty millions His unsearchable riches, He will cause the light to rise in obscurity, and the darkness to be as the noon-day. Its realization may be near or remote, but the promise of its fulfilment, sooner or later, is sure.

And to the toilers in the field, to all engaged in the great and arduous work of recovering the neglected Continent for Christ, Horatius Bonar's solemn, yet cheery, words may come in helpfully:—

Go, labour on while it is day;
  The world's dark night is hastening on;
Speed, speed thy work, cast sloth away;
  It is not thus that souls are won.
Men die in darkness at your side
  Without a hope to cheer the tomb;
Take up the torch, and wave it wide,
  The torch that lights time's thickest gloom.

APPENDIX

Address by Captain Allen Gardiner to the chiefs of the Toba nation :—

This letter comes to you with greeting.

Our country, which is called Great Britain, lies far, very far from yours ; a great sea of three moons divides us. We cannot come to you to speak face to face, but we send one of our people to tell you what is in our hearts. Our God, whom we serve, has made us great and happy, and we desire to see all nations as great and as happy as we are. This God, who has done such great things for us, is the only true God. He made the heavens and the earth, and the sea, and all things in them, and He has given us a Book in which we are taught all that He would have us do, and where our spirits will go when we die, for the spirit that is in us lives for ever.

We have sent this Book to many other nations, and all who have received it have been made happy, and wished that they had known it sooner. Why should the Toba nations be the last to receive this Book? It grieves us to think that you are still ignorant of it ; we therefore now offer it to you as the best present we can send you. The Tobas are a brave people, and we doubt not they will prove themselves to be as wise as they are brave by accepting this proof of our goodwill and friendship towards them. We pray you not to think lightly of the offer which we now make, for when once you have heard the words of that precious Book you will value it as we do. We would not part with it for all the riches of the world.

We were once without this Book, as you are now, and then all things went ill with us, but since we have known the good and comfortable words which it contains we have been made happy ; and, besides this, we are bound to send it to you, for it is commanded in that Book that those who have it should send it out to all the nations of the world, until they are all provided with it.

This then, O chiefs, is our message to you. Let two of our people visit you, let them dwell with you securely until they have learned to speak to you in your own language. They will then be able to read the good words of God's Book in your ears and make you

glad. They will come cheerfully, without fear, for why should they be afraid? We do not think so ill of the brave Toba nation as to suppose that they will do any harm to our messengers who come with words of peace. No, we feel assured that they will take care of them. One of them will be a medical man, well informed in all that is necessary, in order to cure or alleviate all kinds of diseases.

Every six moons we will send some little present to your great captain, in order that you may not forget your distant friends, as they never can pass to your country.

Again we say to you, chiefs, and to all the Toba nations, our hearts are towards you. We are your friends, though you know us not; and, though we cannot speak together, we can listen to the words of the same Book, which tells us to love all men, to call them our brethren, and to do good to them as we have opportunity. We will continue to pray to our God to bless you, to incline your hearts to receive His Word, and that you may continue to live in peace on the land of your fathers, no man disturbing you in your possessions.

Farewell, captains, and all the Toba nations. May you be for ever happy.

YOUR FOREIGN FRIENDS.

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